(Tajdeed-e-Eemaan)

Aao EEMAAN Ki Batein Karein

Roman Script
3rd Edition

Muallif
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MAKTABA AL-USAID
Hyderabad-A.P. (INDIA)

Urdu in Roman script

Tauheed,shirk aur bid'at waghairah se mota'allige sawalaat aur unke mudallal jawabaat

(Tajdeed-e-Eemaan)

Aao

Eemaan Ki Batein Karein

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Fehrist-e-Mazaameen

Islam mein sunnat ki haqeeqat

Hifazat-e-Hadees.

DEBACHA

Aaj kal ke musalmaanon ki aksariyat jis tarah akhlaaq wa kirdaar ki pastiyon mein mubtala hai aur uss mein har tarah ki buraaiyan aam hain usi tarah woh aqeede ki bigaad ka bhi shikaar hai chunaancheh woh tauheed ki haqeeqat se aashna hai na shirk ki asliyat se baakhabar. Iss ka nateejah hai ke yeh rasmi musalmaan Mushrikeen-e-Makkah ki tarah ruboobiyat ke to qaayel hain, **Allah** ko aasmaan wa zameen ka khaaliq wa maalik aur raaziq to maante hain lekin Tauheed-e-Uloohiyat ke munkir hain, ya'ni ibaadat ki tamaam qismon ko sirf ek **Allah** ke saath khaas nahin karte, jaisa ke Tauheed-e-Uloohiyat ka taqaaza hai, balke ibaadat ki bahut si qismon mein. **Allah** ke saath doosron ko shareek karte hain, jaise maafauqul asbaab tareeqe se (kisi ki ghaibi quwwat maan kar) madad maangna (du'a wa isteghaasa karna) ek ibaadat hai. Yeh musalmaan **Allah** se bhi istemdaad wa isteghaasa karte hain aur faut shudah buzrgon se bhi. Nazr -o- niyaaz bhi ek ibaadat hai, yaani kisi ki khushnoodi ki niyyat se uske naam par sadqah wa khairaat karna, uski raza ke leye jaanwar zabah karna aur degein waghairah pakaa kar taqseem karna yeh nazr wa niyaaz **Allah** ke naam par bhi di jaati hai aur bahut se fauth shudah buzurgon ki khushnoodi ke liye bhi. Halaanke ibaadat ki kisi bhi qism mein kisi ko uska haqdaar samajhna shirk hai aur yeh shirk musalmaanon mein aam hai. Isi tarah Tauheed-e-Asma wa Sifaat ka masalah hai, **Allah** ki

kisi sifaat ko, uske uss khaas ma'ne mein jo ***Allah*** *ke saath khaas hai, kisi aur ke andar tasleem karna bhi shirk hai. Masalan* ***Allah*** *'aalim-ul-ghaib hai, samee' wa Baseer hai, door aur nazdeek se faryaad sunne par qaadir hai, woh maafauqul asbaab (ghaibi)tareeqe se nafaa wa nuqsaan pahunchaane par qaadir hai, waghaira waghaira. Yeh sifaat aisi hain ke* ***Allah*** *ke siwa kisi aur mein nahi paayi jaatin. Lekin bahut se log* ***Allah*** *ke siwa doosron ko bhi aalim-ul-ghaib kehte aur samajhte hain, unko mushkil kusha kehte aur samajhte hain aur unke haajat rawaa hone ka aqeedah rakhte hain. halaanke yeh bhi shirk hai. jis tarah* ***Allah*** *Ta'ala zaat ke aetebaar se ek hai, do ya teen chaar nahi, usi tarah woh apni sifaat mein bhi yakta hai, uski sifaat se bhi koi muttasif nahi hosakta. Jaise do ya teen khudaao ke qaayel mushrik hain, aise hi* ***Allah*** *ki sifaat mein doosron ko shareek karne aur samajhne waale bhi mushrik hain. Lekin badqismati se yeh shirk bhi hamaare mulk mein aam hai.*

Doctor Shafeequr Rahman Sahab ne zer-e-nazar risaale mein isi mas-ala-e-Tauheed ko Qur'an wa hadees ki roushni mein bade mudallal aur nihayat shayesta andaaz mein waazeh kiya hai taake log apne aqaayed ki islaah karke eemaan ki tajdeed karlen, kyun ke iske baghair najaat mumkin nahin, agar aqeede mein bigaad raha aur mushrikaana a'maal mein insaan mubtalaa raha to yeh uske liye badi hi badqismati ki baat hai, kirdaar wa amal ki kotaahiyan to maaf ho sakti hain ya sazaa ke ba'd maa'f ho jayengi, lekin shirk naaqabil-e-m'aafi hai aur uski

sazaa jahannam ka daayemi azaab hai.(**Allah** hamein isse bachaye /mehfooz rakhkhe.)

Isi tarah hujjiyat-e-hadees ka mas-ala hai. Ya'ni Ahadees-e-Saheeha usi tarah deen mein hujjat hain jaise Quran-e-kareem hai, jis tarah Quran ka munkir kaafir hai, usi tarah Ahadees ka munkir bhi musalmaan nahi kyunke itaat-e-Rasool ka paaband khud **Allah** ne hamein kiya hai aur Rasool ki wafaat ke ba'd Ahaadees he itaat-e-Rasool ka zariya hain. Quran-e-Kareem Nabi-e-Kareem (ﷺ) par naazil huwa hai aur uski wazaahat wa tashreeh bhi aap ki zimmedaari thi aur aap ne qaul wa amal se uski jo sharah wa tafseel bayaan farmaayi hai, usi ka naam Hadees hai. Isliye hadees ka inkaar dar asal Quran ka inkaar hai aur hadees par amal Quran par amal hai aur donon ke majmooy'e ka naam hi Deen-e-Islam aur shariyat-e-islamia hai. Kisi ek ke inkaar se deene islam par amal mumkin nahi.

Mohatram Doctor Sahab ne aakhir mein Hujjiyat-e-Hadees ke mas-ale ko na sirf waazeh kiya hai balke is silsiley mein phailaaye jaane waale shubhaat wa mughalataat ka izaala bhi kar diya hai.

Salahuddin Yusuf
Jame' Ahle Hadees Madani Road,
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Jamadi Ul Oola 1417 Hijri.
October 1996.

Taqdeem

(Abu Taahir Hafiz Zubair Ali Zai)

Chand zayeef wa mauzoo ahadees par tabserah wa tehqeeq:.

الحمدلله رب العالمين والصلاة والسلام على رسوله الامين،امابعد!

Mere mohtaram dost aur roohani bhai janaab Dr. Sayyed Shafeequr-Rahman ka maqsad-e-zindagi tauheed-o-sunnat ki dawat ko saari dunya mein phailaana hai. Isi maqsad ke liye woh din raat musalsal mehnat kar rahe hain. zer-e-nazar risalaa "Tajdeed-e-Eeman kitaab-o-sunnat ki roushni mein" bhi isi silsile ki ek behtreen koshish hai.

Ba'z log apne baatil nazariyaat ke liye Qur'an wa sunnat mein lafzi wa ma'nawi tehreefaat ke saath saath ba'z mauzoo aur zayeef rivaayaat bhi pesh karte hain. lihaazah iss mukhtasar mazmoon mein chand aise hi rivayaat par tabsirah wa tahqeeq pesh khidmat hai, jin se aam muslamaanon ke shubah mein padne ka khatrah hai.

Hadees:1

من صلى على عند قبرى سمعته..الخ

Ya'ni jo shakhsh mujh par ya'ni meri qabr ke paas durood padhe main use sunta hoon, ..

(Sho'bul Eeman Lil Baihaqi, Jild 2, Page:218, Hadees: 1583, Fazail-e-Hajj:Page:901, Hanafi Bahishti Zewar, Az Aalam Faqri Barelwi, Page:490)

Tehqeeq:

Iss riwayat ka markazi raawi Muhammad bin Marwaan Asadi hai. (Baihaqi, meezanul-E'tedaal

waghaira). Abdullah bin Numair (رحمہ اللہ) aur jareer bin Abdul Hameed (رحمہ اللہ) ne kaha "kazzab" (ya'ni jhoota) hai. Imaam Saleh Jazrah ne kaha:yeh (Muhammad bin Marwaan) zayeef tha aur (balke) yeh (jhooti Hadeesen) ghadta tha (Tahzeebut Tahzeeb, Jild: 9, Page: 387). Hafiz Burhaanuddin Al Halbi ne iska tazkirah (Alkashful-Hasees amman rumiya biwaza'il hadees) mein kiya hai. (page: 404)

Ba'z logon ne is riwayat ki ek aur sanad Abush shaikh al Asbahaani (رحمہ اللہ) ki kitaab taskeenus Sudoor Page: 326, 327 mein talaash ki hai halaanke yeh riwaayat bhi baatil hai. iss mein Abush shaikh. (رحمہ اللہ) ke ustaad Abdur Rahman (رحمہ اللہ) bin Ahmed al A'raj ki adaalat(mo'tabar hona) naa ma'loom hai. (neez dekhiye Aaeyna-e- Taskeenus Sudoor), in dono sanadon mein Al A'mash hain jo ke bil Ittefaaq Mudallis hain. (Aaeyna-e-Taskeenus Sudoor Page: 121). Mudallis ki 'an waali riwaayath zayeef hoti hain (kitabur-Risalah lishshafayi, aam kutub-e-usool-e-Hadees, khazayen as-sunan page:1 fatawah Rizwiya: vol: 5, page: 645, 266, waghaira)

Hadees:2

اختلاف امتی رحمة

Ya'ni meri ummat ka ikhtelaaf rehmat hai.

(Aljaa me' as sagheer waghaira).

Tehqeeq:

Hamare Ilm ke mutabiq kisi kitaab mein bhi iski koi sanad maujood nahi. Allamah Subki رحمہ اللہ farmate hain mujhe iski na saheeh sanad mili aur na mauzoo (faizul -Qadeer lil manaavi). Allaamah Ibn-e-Hazam farmate

hain:yeh riwayat baatil (aur) jhooti hai. (Al-Ahkaam)

Hadees:3

لولاک لماخلقت الافلاک

" Agar aap na hote to main kayenaat paida na karta." (Mauzooaat san'ani رحمہ اللہ)

Tehqeeq:

Iss ki koi sanad bhi hamare ilm mein nahi hai. Imam san'ani ne ise mauzoo qaraar diya hai. Imam dailami (رحمہ اللہ)ki (ganjeena-e-mauzoo'at) kitabul-firdous mein bhi rivaayat (lafzan ya ma'nan) nahin mili. Ibn-e-Asakar(رحمہ اللہ)waali riwaayat ko ibn-e-Jauzi (رحمہ اللہ) aur Suyooti (رحمہ اللہ) donon ne mouzoo qaraar diya hai. Jis ke alfaaz is riwayat ke mukhalif hain.

Hadees:4

یاسارية الجبل

"Aye sariya! Pahaad ki taraf dekho!" (Al isaabah)

Tehqeeq:

Iss rivaayat ki markazi sanad ka raawi Muhammad bin 'ajlaan Mudallis hai.(Tabqaatul- Mudalliseen Ibne Hajar waghairah) aur 'an se rivaayat kar raha hai. iske digar jitne shawaahid hain sab zayeef hain.Tafseeli Bahes ke liye dekhiye.(Qabr parasti ek haqeeqat pasandana jayezah, Tab'e duwam, page: 55).

Hadees: 5

الابدال يكونون بالشام

"Abdaal shaam mein honge."

(Musnad Ahmed,jild:1page112)

Tehqeeq:

Iski sanad inqeta' ki wajah se zayeef hai. (Musnad Ahmed tehqeeq Ahmed Muhammad Shakir Jild: 2, page:

171, Hadees: 896). Shuraih bin ubaid ki Janaab Ali ﷺ se mulaqaat saabit nahi.

Hadees:6

Ek rivaayat hai ke Abdullah bin Umar ﷺ ka paaon sunn hogaya to aap ne kaha (یامحمد) Aye Muhammad! Al Adabul-mufarad lil bukhari, H:964, Page: 250, wa fi nuskhatin H: 967, p: 324)

Tehqeeq:

Iss rivaayat mein do raawi sufyaan sauri (رحمہ اللہ) aur Abu Ishaaq alsabai' an se rivaayat kar rahe hain aur dono mudallis hain. (kutubul-mudalliseen).

Hadees:7

یاجابر اول ماخلق اللہ نور نبیک

(Zarqaani Nashrut tayeb, waghaira)

*Yani " Aye Jabir !**Allah** ne sab se pehle tere nabi ka noor takhleeq kiya."*

Tehqeeq:

Yeh rivaayat na to musannaf Abdur Razzaq mein maujood hai aur na tafseer Abdur Razzaq mein. Balke Talaash bisyaar ke bawajood iski koyi sanad bhi nahi mili. Yeh sahih rivaayat ke bhi khilaaf hai dekhiye Mohtram Dr.Abu Jabir Abdullah damaanvi Hafizahullah ki kitab "Aqeedah-e-noorum min noorillah ki shara'yi haisiyat Quran wa hadees ki raushni mein page: 40 - 48. Iss mafhoom ki ek mukhtasar rivaayat raafziyon ki Usool-e-kaafi jild No: /1 page 422, No: 10 Abu jafar (Muhammad bin ali bin Husain, albaqar) se manqool hai. Lekin yeh sanad Ahle sunnah aur Ahle Rafz(shi'a) dono ke nazdeek mouzoo hai. Muhammad bin Sunaan aur Jabir al Ju'fee ke elaawah iski sanad mein mufazzal

bin Saleh (Abu Jameela al-Asadi) hai jise ibnul fazaeri (Rafzi) waghaira ne jhoota aur hadeesein gadne wala qaraar diya hai. (tanqeehulmaqaal lil maa maqaani alrafezee, Jild:3, page: 237, 238) balke Hashim ma'roof (raafzi) ne likha hai ke"asmaa ur rijaal mein se (raafzi) musannifeen ka ittefauq hai ke yeh shaks jhoota tha aur ahadees ghadhta tha."

(Al Mouzooaat, P: 230, ba hawaala rijaal us shiyaa filmeezaan,P:119, Alkuwaith)

Hadees:

Janaab Sayeed bin musayyib (رحمہ اللہ) ka Nabi-e- kareem (ﷺ) ki qabr se azaan sunna

(Sunan Daarmi, Volume: 1, page: 44, Hadees: 94)

Tehqeeq:

Iss rivaayat ke ek raawi Sayeed bin Abdul azeez seqah hain magar aakhri umr mein ikhtelaat (hafizeh ki kamzori) ka shikar ho gaye the. (tahzeeb, taqreeb, wa kutub ur rijaal aammah, kutubul- mukh liteen, at-talkhees ulhabeer jild:3, page: 180, iska koi suboot nahi mila ke marwaan bin Muhammad ne unke ikhtelaat se pehle rivaat ki hai,doosra yeh ke Say'eed ne uski sarahat bhi bayaan nahi farmayi ke Sayeed bin musayyib ka yeh waqiya unhe kis sanad se maloom huwa tha?

Hadees:

Abuljauza ne ek qissa bayaan kiya jis mein yeh bhi hai ke ummul Momineen Hazrat Aaishah (رضی اللہ عنہا) ne Nabi kareem (ﷺ) ki qabr ke uper se chhat mein roushandaan kholne ka hukm diya. Chunancheh aisa hi kiya gaya to musla dhaar baarish hoyi...

(sunan daarmi,Vol: 1 page: 43, 44, Hadees:93)

Tehqeeq:

Amr bin Malik ki ba'z muhaqqiqeen ne touseeq ki hai magar Imam Bukhari (رحمہ اللہ) ne zay'eef qaraar diya hai. (tahzeeb jild:1 page: 336) Abul Jauza Aous bin Abdullah ki ummul Momineen se mulaqaat mein ikhtelaaf hai.Iss rivaayat mein bashart-e-sehat. Usne nahi bataaya ke use yeh rivaayat kis zariye se ma'loom hoyi hai? Aisi mashkook aur munqata rivaayat par qabr parasti ki bunyaad rakhna intehaayi mazmoom harkat hai.

Hadees:

Ek rivaayat ka khulasa yeh hai ke Aadam (علیہ السلام) ne Nabi Kareem (ﷺ) ke waseele se du'a ki thi.

(Al Mustadrak hakim, Vol: 2, Page: 218)

Tehqeeq:

ise Hafiz Zahabi ne mauzoo' aur baatil qaraar diya(meezaan waghairah) iske ek raawi Abdur Rahman bin zaid bin Aslam ke baare mein Saheb-e-Mustadrak Imam Hakim farmate hain:(almadkhal ilas-sahih,P:154)" usne apne baap se mauzoo rivayaat bayaan ki hain. (jin mein malaamat isi par hai) iska shagird Abdullah bin Slam majhool (ya muttaham) hai, Almo'jimus-Sagheer mein majhool raaviyon ke saath iski doosri sanad moujood hai jiska mauzoo' hona zaahir hai. Dekhiye Majma' uz zawayed, Jild: 8, Page: 253, waghaira...)

***Allah** tabarak wa Ta'ala hamein kitaab wa sunnat par ssabit qadam rakhe aur hamara khaatima"Allah keliye mohabbat-wa-dushmani" ke mutabiq ho aameen .*

Muqaddama

الحمدلله نحمده ونستعينه ونستغفره ونعوذبالله من شرورانفسنا ومن سيئات اعمالنا ،من يهده الله فلامضل له ومن يضلله فلاهادى له واشهد ان لااله الاالله واشهد ان محمدا عبده ورسوله .اعوذ بالله السميع العليم من الشيطان الرجيم :هُوَ الَّذِیٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰی وَدِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَی الدِّیْنِ كُلِّهٖ وَلَوْكَرِهَ الْمُشْرِكُوْن

Woh Allah hi hai jisne apne Rasool ko Hidayat aur deen-e-haq ke saath mab'oos farmaya taake woh use tamaaam adyaan par ghaalib karde, agarche mushrikeen ko yeh (ghalba-e-haq) pasand na ho.(Soorah Saff:9)

Qura'n-e-Majeed ki yeh aayat ghalba-e-haq ki ek yaqeeni khabar deti hai lekin ahle haq par agar jomood taari ho jaye to baatil ko phailne ka mauqa milega aur woh un par musallat ho jayega. Lihaaza Ahle eemaan ki zimmedaari hai ke apne maqsad-e-hayaat ki takmeel ke liye jidd-o-jahed jaari rakkhein. Ya'ni sirf ek Allah ki ibaadat ke liye jo kamilan sirf usi soorat mein mumkin hai jab muaashara se ahle baatil ka tasallut malyamet ho jaye aur yaqeenan haq unhi ke zariye qaayem ho sakta hai jo haq wa baatil mein tameez karne mein kamil baseerat haasil kar chuke hon aur kisi mushkil waqt mein bhi unhone haq ka saath chhodna gawarah na kiya ho.

Iss jidd-o-jahed ka aaghaaz deen ko seekhne se hota hai. Agar ahle eemaan deen ko nahi seekhenge to woh uss par reh sakte hain na uske qiyaam ka zariya ban sakte hain. deen ko seekhne mein taghoot ki pehchaan zarooriyaat-e-eemaan mein se hai. Ya'ni tauheed wa sunnat ko janne ke saath shirk wa bidat ki ma'rifat bhi laazim hai taake woh uski har soorat se bach sake, main ne apne mu'ashare ke hawale se tauheed aur shirk mein farq bayaan karne ki adnaa si koshish ki hai. Allah se du'a hai ke woh hamein tauheed wa sunnat ke dalaayel seekhne aur unmein taweelaat-e-batila karne waalon ka radd jaanne ki taufeeq de. *(Aameen)*

Tauheed aur uske muta'alliqaat

Saw: Tauheed se kiya muraad hai?

Jaw: *Tauheed se muraad Allah Ta'ala ko zaat,sifaat aur huqooq mein munfarid, yakta aur bemisaal maanna hai.*

Saw: Tauheed-e-Ruboobiyat se kiya muraad hai?

Jaw: *Allah Ta'ala ko kaayenaat ki har cheez ka khaliq, malik, raaziq aur kaayenaat mein tamaam umoor ki tadbeer karne waala maanna tauheed-e-Ruboobiyat hai. Mushrikeen Makkah bhi iss tauheed ko maante the.*

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَالْاَبْصَارَ وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْاَمْرَ ۭ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ.

"(Aye Nabi)Aap (in mushrikeen se) poochhiye ke tum ko aasmaan aur zameen se rizq kaun pahunchaata hai. *Jaandaar ko bejaan se aur bejaan ko jaandaar se kaun nikaalta hai aur tamaam kaamon ka intezaam kaun karta hai,woh jhat kahdenge ke (yeh sab kaam karne waala)* **Allah** hai, to unse poochiye ke phir tum (**Allah** se) darte kyun nahi?" (Surah yunus :10/31)

Tauheed*-e-ruboobiyat ke munkir ko dahriya kaha jaata hai aur yeh baat khusoosi tawajjoh talab hai ke Mushrikeen-e-Makkah tauheed-e-ruboobiyat ke qaayel hone ke bawajood mushrik hi thhahre.*

Saw: Tauheed-e-Uloohiyat kise kehte hain?

Jaw: *Tauheed-e-Uloohiyat se muraad yeh hai ke* ***Allah*** *hi ilaah-e- waahid hai. Irshaad farmaya:*

وَاِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ

"Aur (aye logo) tumhaara ilaah to bas ek hi hai. Uss Rahmaan wa Raheem ke elaawah koi ilaah nahi"

(Surah Baqra:2/163)

*Ilaah ek jaame' lafz hai. Ilaah mein jo sifaat aur khusoosiyaat paayi jaati hain koi ek lafz in sifaat ka ihaata nahi kar sakta. Ilaah uss hasti ko kehte hain jo tamaam qism ki ibaadaat (namaaz, roza, hajj, qurbani, du'a, nazr wa niyaaz waghairah) ka mustahiq ho. Jis ko mushkil kusha aur haajat rawa samjha jaye. Jis se faryaad ki jaye aur madad talab ki jaye. Jo lasaani aur lazawaal ho, jo benazeer aur bemisaal ho. Kaayenaat ki koi cheez jis se posheedah na ho jo har waqt,har jagah se har shaksh ki pukaar sunta ho, jo dilon ke halaat jaanta ho. Jo har cheez par qaadir ho, majboor aur a'ajiz na ho, ghani ho,sab uske mohtaaj hon woh kisi ka mohtaaj na ho. Lafz ilaah mein tauheed ke tamaam pehloo iss tarah samodiye gaye hain ke "**Laa ilaaha illallah**" kahne ke ba'd mazeed kuchh kahne ki zaroorat nahin rahti. Tauheed ki tamaam tafseelaat ilaah ki tashreehaat hain. yahi woh tauheed hai jis ko mushrikeen-e-makkah samet har daur ke mushrik manne se inkaar karte rahe.*

Saw: Tauheed-ul-Asmaa wa Sifaat se kya murad hai?

Jawaab: *Tauheed-ul-Asmaa wa Sifaat se murad yeh hai ke ilaah ki tashreeh mein darj shudah tamaam sifaat-e-baari Ta'ala par eemaan laane ke saath **Allah** Ta'ala ki un sab sifaat ka bhi iqraar kiya jaye jin se **Allah** Ta'ala ne Qur'an Majeed mein apne aap ko mousoof kiya, masalan **Allah** Ta'ala Arsh par mustawi hai. (Taha: 5) **Allah** Ta'ala ne Moosa عليه السلام se kalam kiya (Taha: 14) **Allah** Ta'alaa ne Aadam عليه السلام ko apne haathon se banaya (Saad: 75). Ya jin sifaat ka zikr ahaadees-e-Sahiha mein hai masalan **Allah** Ta'ala aasmaan-e-dunya par nuzool farmata hai.(Sahih Muslim).Yeh tamaam sifaat uss kamaal ko pahunchi huyi hain jo sirf **Allah** Ta'ala he ke laayeq*

*hai. kisi makhlooq ke saath **Allah** Ta'ala ki sifaat ko tashbih nahi di jaa sakti. Kyunke makhlooq khaaliq ki sifaat ki kaifiyat ko jaanne se qaasir hai.**Allah** Ta'ala farmata hai :*

لَيْسَ كَمِثْلِهِ شَيْءٌ

"(Kaayenaat ki) koi cheez uski misl nahi."

(Surah Shoora(42): 11)

***Allah** Ta'ala ki sifaat ko haqeeqat par mahmool karte huwe kisi taweel, kaifiyat, ta'teel aur tamseel ke baghair eeman laana tauheed-ul-Asmaa wa Sifaat hai.*

***Taweel:** Aayat wa Ahadees ke zaahiri ma'no ko doosre baatil ma'ne ki taraf pherna taweel kehlaata hai,masalan **Allah** ke Arsh par mustawi hone ka matlab yeh bayaan kya jaaye ke **Allah** Arsh par ghaalib hai. Aisi taweel karna jaayez nahin.*

***Kaifiyat:** **Allah** Ta'ala ki sifaat ki kaifiyat bayaan karna jayeaz nahin. Kyun ke uss kaifiyat ko **Allah** Ta'ala ke siwa koyi nahin jaanta.*

***TamseeL:** Tamseel se muraad yeh hai ke **Allah** ki sifaat ko makhlooq ki sifaat ke mushabeh qaraar diya jaye. Masalan **Allah** ka Aasmaan-e-duniya par nuzool(utarne ko) hamaare nuzoool ki tarah mana jaye. Aisa maanna haraam hai.*

***Ta'teel:** **Allah** Ta'ala ki sifaat ki nafi karna ta'teel hai. Masalan **Allah** Ta'ala ko arsh par mustawi manne ke bajaye use bataur-e-zaat har jagah maujood samjha jaye. Aisa samajhna gumraahi hai.*

*Yaqeenan salaf-e-Saliheen Ya'ni Sahaba, tabeyeen, taba'e Tabeyeen aur aimma-e-kiram ka maslak hi haq hai ke **Allah** Ta'ala ki sifaat ke haqeeqi ma'ne par eemaan laakar baghair kisi taweel wa tamseel ke un sifaat ki*

*kaifiyat ko **Allah** Ta'ala par chhod dena chaahiye.*

Sawaal: *Ambiya-e- keraam ke bheje jaane ka maqsad kiya hai?*

Jawaab: ***Allah*** *Ta'ala farmata hai:*

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِيْٓ اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ

"Aur hum ne aap se pehle jo Rasool bheje unki taraf yahi wahi ki ke mere siwa koyi ilaah nahin. Pas meri hi ibaadat karo."(Surah Ambiya:21/ 25)

*Ma'loom hua ke Anmbiya-e-kiraam ko mabaoos karne ka maqsad hi yeh hai ke logon ko tauheed ki dawath di jaye aur log **Allah** ke siwa kisi aur ki ibadath na karen.*

Saw: *Akaabir (bade) Soofiya ke nazdeek haqeeqat-e-Tauheed yeh hai ke " Allah ke siwa kisi ko maujood na maana jaye, balke makhlooq ko Allah ki sifaat ka zuhoor, partaw, saaya aur 'aks waghaira samjha jaaye" to kiya Allah ke siwa kisi ko maujood manna shirk hai?*

Jaw: *Soofiya ka yeh tasawwur-e-Tauheed manghadat hai. Balke makhlooqaat ka **Allah** Ta'ala se juda wa alahidah wajood hai aur unmein achche bure, paak paleed, muwahhid, mushrik, kaafir wa momin, sab hi shaamil hain. unko **Allah** ke saye waghaira kahna bahut badi gumraahi hai aur shirk-e-Akbar hai:*

وَجَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ

"Aur unhon ne uske bando mein se (ba'z ko) uska juzz(hissa)bana daala, beshak (aisa) insaan khula kaafir hai." *(surah Zukhruf 43/15)*

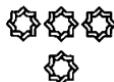
*Iss tarah to momin wa kaafir, jannat wa jahannam, farishte wa shayateen sab ki haqeeqat ek ho jaati hai, ya'ni **Allah** ki sifaat ka zuhoor, partaw. Allah ki panah.*

Sawaal: *Dawat-e-islami ka Sahih tareeqa-e-kaar kiya hai?*

Jawaab: *Dawat-e-Islami ka sahih tareeqa-e-kaar yeh hai ke dawat ka aaghaaz tauheed ke parchaar se kiya jaaye. Logon par tauheed aur shirk ke maabain farq ko waazeh kiya jaye.*

Jo muballigheen dawat-e-Tauheed ko mushkil mahsoos karte huye logon ke aqayed ki tas,hih ki taraf dhiyaan nahi dete phir dawat-e-tauheed ko saanwi haisiyat dete huye logon ko namaaz, rozah, jihaad aur akhlaqiyaat ki dawat dete hain unka yeh rawayya Ambiya-e- kiraam ki sunnat ke munaafi hai, yahi wajah hai ke aisi dawat asal islami nataayej haasil karne mein nakaam rahti hai. Isliye Rasoolullah ﷺ ne Mu'aaz bin Jabal ؓ ko Yaman bhejte huye farmaya ke awwaleen cheez jis ki taraf logon ko dawat di jaaye woh kalma-e-shahaadat hona chaahiye, ya'ni yeh ke log ***Allah*** *Ta'ala hi ko ilaah-e-waahid maane.*

(Sahih Bukhari)

Sawaal: Tauheed ko qubool karne ka fayeda kiya hai?

Jawaab: Allah *Ta'ala farmata hai:*

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ

"Jo log eemaan laaye aur unhon ne apne eemaan mein zulm ki aamezish nahi ki to aise logon ke liye aman hai aur yahi log hidayat pane waale hain." (An'am:6/ 82)

Rasoolullah (ﷺ) ne yeh bhi farmaya ke bandon ka ***Allah*** *ke zimme yeh haq hai ke jab woh uske saath shirk na karein to unhein azaab naa de. (Bukhari, Muslim)*

Ma'loom huwa ke tauheed-e-khaalis ka iqraar jahannam ke azaab se mahfooz rahne aur dunya mein aman paane ka zariya hai.

Shirk aur uske muta'aliqaat

Sawaal: Sab se bada gunah kaunsa hai?

Jawaab: *Rasoolullah ﷺ ne farmaya ke sab se bada gunah yeh hai ke tu **Allah** ke saath kisi ko shareek kare halaanke usne tujhe paida kiya.* *(Bukhari wa Muslim)*

Allah Ta'ala ka farmata hai:

اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ

"Beshak shirk sab se bada zulm hai" *(Luqman:31/13).*

Sawaal: Shirk karne ka nuqsaan kiya hai?

Jawaab: Allah *Ta'ala farmata hai:*

إِنَّهُ مَنْ يُشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَاوٰتهُ النَّارُ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ۔

*"jis kisi ne Allalh ke saath kisi ko shareek thhahraaya, **Allah** Ta'ala ne uss par jannat ko haraam kar diya. uska thhekaana jahannam hai aur zaalimon ka koyi madadgaar na hoga.* *(Maida(5):72)*

*Rasoolullah ﷺ farmate hain ke jo koyi iss haal mein mare ke woh **Allah** ke siwa kisi ko pukaarta ho to woh jahannam mein daakhil hoga.* *(Sahih Bukhari)*

Sawaal: Kiya shirk karne waale ko uske nek amaal faayidah denge?

Jawaab: *Nek a'maal (sadqa, khairaat, namaaz, rozah, logo se husn-e-sulook) aqeeda-e-shirk ki maujoodgi mein bekaar ho jaate hain aur **Allah** ke yahaan qaabil-e-qubool nahin rehte chunaanche **Allah** Ta'ala ne qanoon ki intehaayi balaa dasti bayaan karte huye Ibraheem عليه السلام, Ishaq عليه السلام, Yaqoob عليه السلام, Dawood عليه السلام, Sulaiman عليه السلام aur*

Ayyub ﷺ *samet 18 Jaleel-ul-Qadr Ambiya ka naam lekar farmaya:*

وَلَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ

"Aur agar (bafarz-e-muhaal) in logo ne shirk kiya hota to unke bhi sab amaal zaaye ho jaate." (An'am:6/88)

Sawaal: Mu'ashre mein shirk kaise phailta hai?

Jawaab: *Shirk phailne ki aham wajah yeh hai ke shaytaan auliya* ***Allah*** *se muhabbat ko aad banaa kar ghuloo karwaata hai. Qaum-e-Nooh* ﷺ *ko dekhiye, wadd, suwaa', yaghoos, ya'ooq, aur nasr, unki qaum ke saaliheen guzre the.(Sahih Bukhari)* ***Allah*** *ne unke taqwe ki badaulat unhen logo ka mahboob bana diya. Mal'oon shaytaan ne Auliya Allah se muhabbat ka rukh andhi aqeedat ki taraf mod diya aur log unki ibaadat karne lag gaye. Jab Nooh* ﷺ *un logon ko daraane ke liye bheje gaye to qaum ke sardaaron ke paas sab se kaargar harba yahi tha ke yeh nabi tumhein tumhaare buzrugon se baaghi karne aaya hai:*

وَقَالُوْا لَا تَذَرُنَّ اٰلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَّ لَا سُوَاعًا وَّ لَا يَغُوْثَ وَيَعُوْقَ وَنَسْرًا

"Aur unhon ne kaha ke tum apne ma'boodon ko hargiz na chhodna aur na Wadd, Suwaa, Yaghoos, Ya'ooq, aur Nasr ko Chcodna." (Nooh:71/ 23)

Shaytaan ne yeh harba har qaum mein istemaal kiya aur Ambiya (عليهم السلام) ko yahi jawaab mila:

إِنَّا وَجَدْنَآ اٰبَآئَنَا عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى اٰثَارِهِمْ مُّقْتَدُوْنَ

"Hum ne apne aabaa wa ajdaad ko ek raah par paaya hai aur hum qadam baqadam unhi ke peechhe chal rahe hain." (Zukhruf:43/23)

Ma'loom huwa ke insaano ka amboh-e-kaseer apne badon ki andhi muhabbat mein jahannam wasl huwa aur jo raasta unhon ne buzurugon ka samajh kar ikhtiyaar

kiya tha haqeeqatan woh shaytaan ka raasta tha.

Sawaal:Kiya shaytaan ne yeh daao ummat- e- Muhammadiyah ke saath bhi khela?

Jawaab: *Shaytaan ne Ummat-e-Muhammadia par bhi iska bharpoor waar kiya. usne inhtehaayi khatarnaak andaaz mein jhoot ko ahaadees-e-Rasool banane ki koshish ki. Imama Muslim (رحمہ اللہ) farmate hain hum ne saaliheen se badh kar jhoot bolne waala kisi ko nahi paaya. Yeh jhoot ka iraada na bhi kare to bhi jhoot besaakhtah unki zabaanon par jaari ho jaata tha.*

(Muqaddama Sahih Muslim). (Saaliheen us zamaane mein soofi qism ke logon ko kaha jaata tha)

Ma'loom huwa ke phir shaytaan ne apna kaam unlogon se karwaane ki koshish ki jo saaliheen ke pyaare naam se pukaare jaate the, magar unke muqaable mein ***Allah*** *ke mukhlis bande Muhaddiseen uthhe aur unhon ne barmala un raaviyon ko kazzaab, dajjaal, aur waza' ke alqaab se nawaaza jinhon ne Rasoolullah ﷺ par jhoot baandha tha.*

Shaytaan ka yeh waar aaj bhi jaari hai bahut se shirkiya nazariyaat isliye islami qaraar diye ja rahe hain ke unki nisbat unlogon ke saath hai jo paak wa hind mein mashahir-e-ummat ke taur par mashoor hain. Un mushrikaana nazariyaat ko in hastiyon se alaahidah kar diya jaaye to unka inkaar karne waalon ki yahaan kami nahin, magar junhi yeh nazariyaat un shakhsiyaat ke naam par saamne aate hain to kayi ek Tauheed ke dawedaar bhi inhtehaayi bodi taawilaat ka sahaara lekar un baatil nazariyaat ki tayeed karna shuru kardete hain.

Sawaal: Shaytaan ke iss waar se bachne ke liye qur'an wa sunnat ne hamari kaisi tarbiyat farmaayi?

Jawaab: *Shirk ki tardeed mein **Allah** Ta'ala farmata hai:*

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

"Beshak Allah Ta'ala is baat ko maaf nahin farmayega ke uske saath kisi ko shareek kiya jaaye aur uske elaawah baaqi gunah jiske liye chaahe maaf kardega." (Nisa:4/48)

Aisi bahut si aayaat shirk ki tardeed mein kaafi thin magar iss shaytaani waar se bachne ke liye hamaari nazariyati mashq yun karwayi gayi ke Sayyadul-Bashar, Imam-ul-Ambiya Muhammad ﷺ par yeh wahi ki.

لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ

"Agar (bafarz-e-mohaal) aap ne shirk kiya to aap ke a'maal bhi zaaye ho jayenge aur aap khasaarah paane waalon mein se ho jayenge" (Zumar:39/ 65)

*Muhammad ﷺ ma'soom hain. yeh mumkin nahi ke aap ﷺ **Allah** ki nafarmaani karen magar chunke insaano ki aksariyat apne buzurgon ki andhi muhabbat mein jahannam wasl huyi isliye qanoon ki intehaayi baala dasti bayaan kardi taake logon ko pata chal jaaye ke kisi bhi shakhsiyat ki wajah se **Allah** ki nafarmaani farmabardaari nahin kahlaayi jaasakti.*

Ek dafa Ibn-e-Abbaas ؓ se kisi ne chand masaayel poochhe to aap ne Ali ؓ ke faisle mangwaaye, un faislon ko padh kar Ibn-e-Abbaas ؓ farmane lag ke Ali ؓ ne yeh faisle nahin kiye agar woh aisa karte to bhatak jaate.

(Muqadmah Sahih Muslim).

Kiya yeh kah dena kaafi nahi tha ke Ali ؓ ne yah faisle nahin kiye magar sabaayi fitne ne Ali ؓ ke saath musalmaanon ki muhabbat ko ghuloo mein badal kar bahut sa jhoot aur bad'aqeedgi Islam mein daakhil karne ki koshish ki. Ibn-e-Abbaas ؓ mufassir-e-Qura'n aur

*Rasoolullah ﷺ ke tarbiyat yaaftah the. Ghaaliban unhon ne aisa isliye farmaya ke jo Ali رضی اللہ عنہ se Allah ki tarah muhabbat karne lag gaya hai woh sun le ke Ali bhi **Allah** ki makhlooq hain, bafarz-e-muhaal agar Ali رضی اللہ عنہ bhi **Allah** ki nafarmaani karte to woh gumrah ho jaate. Nafarmaani unke liye farmabardaari nahin kehlaayi jaa sakti. Doosra yeh ke ittebaa-e-shariyat se koyi Nabi,Wali,mustasna nahin.*

***Sawaal:** kiya qiyaamat ke din logon ka yeh uzr qubool kiya jaayega ke unhon ne apne buzurugon ki paairvi ki thi?*

***Jawaab:** **Allah** Ta'ala farmaata hai:*

وَاِذْ اَخَذَ رَبُّکَ مِنْ م بَنِیْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ وَاَشْهَدَهُمْ عَلٰٓى اَنْفُسِهِمْ اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰى شَهِدْنَا اَنْ تَقُوْلُوْا يَوْمَ الْقِيٰمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِيْنَ اَوْ تَقُوْلُوْٓا اِنَّمَآ اَشْرَكَ اٰبَآؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ اَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ

"Jab tumhaare Rab ne bani Aadam ki pusht se unki aulaad nikaali aur unhen khud unpar gawaah banaya (ya'ni unse poochha ke) kiya main tumhaara Rab nahin hoon. Woh kehne lage kyun nahin hum gawaah hain, (ke too hamaara parwardigaar hai) (yeh iqraar hum ne isliye liya tha taake) tum log qiyaamat ke din (yun na) kehne lago ke hum to iss (tauheed) se bilkul bekhabar the, ya yun na kehne lago ke shirk to hamaare bado ne kiya tha aur hum to unki aulaad the jo unke ba'd (paida huye) to kiya jo kaam ahle Baatil karte rahe to uske badle hamein halaak karega." (Aaraaf:7/172,173)

Ma'loom huwa ke qiyaamat ke din ghaflat aur buzrugon ki paairvi ka uzr qubool na kiya jayega.

***Sawaal:** kiya iss ummat mein bhi shirk paaya jaata hai?*

***Jawaab:** Haan, iss ummat mein bhi shirk moujood hai.*

Allah *Ta'la ka farmata hai:*

وَمَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَهُمْ مُّشْرِكُوْنَ

"Aur inmein se aksar ***Allah*** *ko maante hain magar iss tarah ke uske saath doosron ko bhi shareek thhahraate hain."* (Yusuf:12/106)

Rasoolullah ﷺ farmate hain:

"Uss waqt tak qiyaamat barpaa nahin hogi jab tak meri ummat ke kuchh qabaayel mushrikeen ke saath na mil jayein yahaan tak ke buton ki ibadat shuru' karden.

(Tirmezi)

Sawaal: Mushrikeen ki numaya khusoosiyat kiya hai?

Jawaab: Allah *Ta'ala ne mushrikeen ki sifaat yun bayaan ki:*

وَاِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَاِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهٖٓ اِذَاهُمْ يَسْتَبْشِرُوْنَ

"Aur jab tanha ***Allah*** *ka zikr kiya jaata hai to jo log aakhirat par eemaan nahi rakhte unke dil tangi mahsoos karte hain aur jab unke siwa auron ka zikr kiya jaata hai to khush ho jaate hain."* (Zumar:39/40)

Yeh bhi farmaya:

ذٰلِكُمْ بِاَنَّهٗٓ اِذَا دُعِيَ اللّٰهُ وَحْدَهٗ كَفَرْتُمْ وَاِنْ يُّشْرَكْ بِهٖ تُؤْمِنُوْا فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ

"Jab tanha ***Allah*** *ko pukaara jaata tha to tum inkaar kardete the aur agar uske saath shirk kiya jaata tha to tum tasleem karlete the. Hukm to* ***Allah*** *hi ka hai jo sab se uper aur sab se bada hai."* (Momin:40/12)

Ma'loom huwa mushrikeen ***Allah*** *ko maante hain aur saath hi doosron ko bhi pukaarte hain.*

Sawaal: Kiya mushrikeen Makkah bhi Allah ko ilaah maante the?

Jawaab: *Mushrikeen-e-makkah* ***Allah*** *ko bhi Ilaah*

*maante the magar **Allah** ke elaawah aur bahut se ilaah banaaye huye the. Unka aeteraaz hi yeh tha:*

اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَیْءٌ عُجَابٌ

"Kya isne saare ilaahon ki jagah bas ek ilaah bana liya. Yeh to badi ajeeb baat hai." (Saad(38/5)

*Mushrikeen-e-Makkah Allah ko sab se bada Ilaah maanne ki wajah se sakht museebat mein sirf **Allah** hi ko pukaarte the. **Allah** Ta'ala farmata hai:*

قُلْ اَرَءَیْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ اَوْ اَتَتْكُمُ السَّاعَةُ اَغَیْرَ اللّٰهِ تَدْعُوْنَ اِنْ كُنْتُمْ صٰدِقِیْنَ
بَلْ اِیَّاهُ تَدْعُوْنَ فَیَكْشِفُ مَا تَدْعُوْنَ اِلَیْهِ اِنْ شَآءَ وَتَنْسَوْنَ مَا تُشْرِكُوْنَ

*"(Inse) kahiye apna haal to bataao ke agar tum par **Allah** ka koyi azaab aajaye ya qiyamat aa pahunche to kya tum **Allah** ke siwa kisi aur ko pukaaroge. Agar tum sachche ho (to bataao.) balke tum usi ko pukaarte ho phir jis dukh ke liye tum pukaarte ho. Agar woh chahta hai to usko door kardeta hai aur jin ko tum shareek banaate ho us waqt un sab ko bhool jaate ho."*

(An'am:6/40,41)

Sawaal: Mushrikeen-e-Makkah ghairullah ki ibadat kyun karte the?

***Jawaab:** Mushrikeen-e-Makkah ghairullah ko apna sifarishi aur **Allah** ke qurb ka zariya samajhte the woh kaha karte the:*

مَا نَعْبُدُهُمْ اِلَّا لِیُقَرِّبُوْنَآ اِلَى اللّٰهِ زُلْفٰى

*"Hum inki ibaadat sirf isliye karte hain ke woh **Allah** tak hamaari rasaayi karaade."* (Zumar:39/3)

وَیَقُوْلُوْنَ هٰٓؤُلَآءِ شُفَعَآؤُنَا عِنْدَ اللّٰهِ

*"Woh kehte hain ke yeh **Allah** ke paas hamare sifarishi hain."*(Younus:10/18)

Sawaal: Kiya mushrikeen bejaan pattharon ke bane huye buton ki ibaadat karte the?

Jawaab: *Buton ki haqeeqat Ibn-e-Abbaas* رضی اللہ عنہما *yun bayaan karte hain ke wadd, Suwaa, yaghoos, ya'ooq, aur nasr qaum-e-Nooh* علیہ السلام *ke saliheen the. Jab woh fout ho gaye to shaytaan ne unki qaum ke dil mein yeh khayaal daala ke jin maqamaat par yeh auliya Allah baithha karte the wahaan unke but banaakar khade kardo (taake unki yaad taazah rahe) woh unko poojte na the. Jab yeh yaadgaar banaane waale fout ho gaye aur ba'd waalon ko yeh shu'oor na raha ke in buton ko sirf yaad ke liye banaya gaya tha to unhon ne (in buzurgon ke buton ki) ibadat shuru kardi.* *(Saheeh Bukhari).*

*Isliye **Allah** Ta'ala mushrikeen ke maboodon ke baare mein farmaata hai ke:*

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ

"Beshak tum **Allah** *ke siwa jinko pukaarte ho woh tum jaise bande hain."* *(Aaraf:7/194)*

Aur farmaya:

اَمْوَاتٌ غَيْرُ اَحْيَآءٍ وَمَا يَشْعُرُوْنَ اَيَّانَ يُبْعَثُوْنَ

"Woh to bejaan laashein hain. unko yeh bhi ma'loom nahin ke kab uthhaye jaayenge." *(Nahel:16/21)*

*Jin auliya **Allah** ko mushrikeen pukaarte hain unke baare mein bataaya:*

وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ

"Aur jab (qiyaamat ke din) log jamaa kiye jayenge to woh unke dushman ho jaayenge aur unki ibaadat ka inkaar kardenge." *(Ahqaaf:46/6)*

Shirk-e-Akbar ki aqsaam

Sawaal: ***Allah ki zaat mein shirk ka kiya mafhoom hai?***
Jawaab: Allah *Ta'ala ka farman hai:*

لا
لَمْ يَلِدْ وَلَمْ يُوْلَدْ

" Na uski koi aulaad hai aur na woh kisi ki aulaad hai"

(Ikhlaas:112/3)

Jo Eesa Ibne Maryam ﷺ *ko* ***Allah*** *ka beta kahe woh* ***Allah*** *ki zaat mein shirk karta hai.* ***Allah*** *Ta'ala farmata hai:*

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ

"Yaqeenan woh kaafir hain jo kehte hain ke ***Allah*** *hi Eesa ibn-e-maryam hai" (Mayida:5/72)*

Lihaaza jo shakhs "انا الحق" mein khuda hoon ka dawa kare ya ***Allah*** *mein fanaa hone ka dawa kare woh* ***Allah*** *ki zaat mein shirk karta hai* ***Allah*** *Ta'ala farmaata hai:*

وَجَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ

"Aur unhon ne uske bando mein se (ba'z ko) uska juzz(hissa) bana diya, beshak (aisa) insaan khula kaafir hai." (surah zukhruf43/15)

Allah *ki makhlooq aur bande Muhammad (*ﷺ*) ko* ***Allah*** *ke noor mein se noor (نور من نور الله) kahna* ***Allah*** *ka juzz banaane ke mutaradif hai aur yeh badtareen shirk hai.*

Sawaal: ***Kiya Rasoolullah*** ﷺ ***ne nahin farmaya ke "aye Jabir Allah ne*** *tamaam ashiya se pehle apne noor se tere Nabi ka noor paida kiya phir uske chaar hisse kiye. Ek se Qalam, doosre se Lauh-e-Mehfooz, teesre se Arsh aur*

chauthe se kul kaayenaat paida ki"(Riyaazus-Salkeen)?

Jawaab: *Yeh rivaayat bilaa sanad hai,Mauzoo(ghadi huyi) hai, Aisi rivaayat ko Rasoolullah ﷺ ka farman kehne waalon ko yaad rakhna chaahiye ke Rasoolullah ﷺ ne farmaya:" jis ne jaan boojh kar koyi aisi baat meri taraf mansoob ki jo main ne na kahi ho woh apna maqaam jahannam mein bana le " (Bukhari ,Muslim)*

Iske muqaable mein Sahih Hadees Tirmezi aur Abu Dawood mein hai:

*"Beshak **Allah** ne sab se pehle qalam paida farmaya."*

Sawaal: ***Allah*** *Ta'la farmata hai:*

قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّ كِتٰبٌ مُّبِيْنٌ

*"Beshak tumhare paas **Allah** ki taraf se noor aur raushan kitab aachuki hai."* *(Mayeda:5/15)*

Jawaab: ***Allah*** *Ta'ala ne Tauraat ko noor kaha (Maidah:5/44),Injeel ko noor kaha (Mayeda:5/46).*

*Qura'n-e-Majeed ko noor kaha (Aaraaf:158,Taghabun:8) in tamaam aayat mein noor se muraad noor-e-tauheed hai. **Allah** ke noor ka hissa nahin. **Allah** ke noor mein se noor maanna to shirk hai.*

*Aayat mazkoora mein "Noor" aur "Kitab-e-Mubeen" donon se muraad Quran-e-kareem hai, Donon ke darmiyaan waw (واو) Ataf-e-Tafseeri (wazahat wala) hai. Jis ki waazeh daleel Qura'n-e-kareem ki, agli aayat hai jis mein kaha jaaraha hai (يَهْدِىْ بِهِ اللّٰهُ) " iske zariye **Allah** Ta'ala hidayat farmata hain, aur agar "Noor" aur "Kitab" do alag alag cheezen hotin to alfaaz (يَهْدِىْ بِهِمَا اللّٰهُ) hote. (ya'ni **Allah** Ta'ala dono ke zariye se hidayat farmata hai).Quran-e-kareem ki iss nass se waazeh ho gaya ke noor aur kitab-e-mubeen donon se muraad ek hi cheez ya'ni Qura'n-e-kareem hai.*

Shirk fis-Sifaat

Sawaal: Kiya Allah ke siwa koyi mukhtaar-e-kul hai? Ya'ni logon ki mushkilaat hal karne par qaadir hai?

Jawaab: *Alalh Ta'ala farmata hai:*

قُلْ فَمَنْ يَّمْلِكُ مِنَ اللهِ شَيْئًا اِنْ اَرَادَ اَنْ يُّهْلِكَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَاُمَّهٗ وَمَنْ فِى الْاَرْضِ جَمِيْعًا

*"(Aye Rasool) Aap kahdijiye agar **Allah** Maseeh Ibn-e-Mariyam, unki walidah aur roo-e-zameen ke tamaam logon ko halaak karne ka iraadah kare to kaun hai jise **Allah** ke muqable mein zara sabhi ikhtiyaar ho (ke unhe halaakat se bachale)" (Maayida:17)*

Jin ko log mushkil kusha samajhte hain unke baare mein farmaya:

وَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ

"Aur jin logon ko tum uske siwa pukaarte ho woh khajoor ki guthhli ke chilke ke barabar to kisi cheez ke maalik nahi." (Fatir:13)

Sayyad-ul-Bashar Imamul-Ambiya Muhammad ﷺ se e'laan karwayaa:

قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِىْ خَزَآئِنُ اللّٰهِ

*"Kah do main tum se nahi kahta ke mere paas **Allah** ke khazaane hain."(An'aam:(6)50)*

Aur farmaya:

قُلْ لَّآ اَمْلِكُ لِنَفْسِىْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَاشَآءَ اللّٰهُ

*"Kah do main tu apne liye nafaa wa nuqsaan ka kuch bhi ikhteyaar nahi rakhta magar jitna **Allah** chahe."*

(A'raaf:7/188)

Aur farmaya:

قُلْ اِنِّىْ لَآ اَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا

"Kah do ke main tumhare liye nafaa wa nuqsaan ka

ikhtiyaar nahin rakhta." (Jin:82/21)

*Saari makhluqaat se Afzal Muhammad ﷺ bhi apne liye aur apne siwa kisi aur ke liye nafa wa nuqsaan ka ikhtiyaar nahin rakhte to phir **Allah** qaadir-e-mutlaq ke elaawah kisi aur ko imdaad ke liye kaise pukaara jaa sakta hai? **Isliye farmaya:***

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ

"Aur Allah tujhe koyi takleef pahunchana chahe to uske siwa koyi nahin jo uss takleef ko door kar sake."

(Anaam:6/17)

***Sawaal:** kiya Allah ke siwa koyi aur mafauqul asbaab (baghair asbaab ke) logon ki takleef ka ilm rakhta hai?*

***Jawaab:** Allah Ta'ala farmata hai::*

اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا ۢ بَصِيْرًا

*"Beshak **Allah** apne bando se bakhabar hai aur unko dekh raha hai" (Bani Israyeel:14/30)*

Kisi faut shudah ko logon ki takaleef ka ilm nahin hosakta.

Allah Ta'ala farmata hai:

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ

*"Aur uss shaksh se ziyaadah kaun gumrah hoga jo **Allah** ke siwa kisi aise ko pukaare jo qiyaamat tak bhi use jawaab na de sake aur woh unki pukaar hi se ghaafil ho."*

(Ahqaaf:46/5)

*Khud Rasoolullah ﷺ ke baare mein **Allah** Ta'ala farmata hai:*

وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِى الْقُبُوْرِ

"(Aye Nabi (ﷺ) aap un logon ko nahin suna sakte jo qabron mein madfoon hain." (Fatir:35/22)

Yeh bhi farmaya:

فَاِنَّكَ لَا تُسْمِعُ الْمَوْتٰى

"Pas beshak aap murdon ko nahin suna sakte."

(Room:30/52)

Jab Rasoolullah ﷺ murdon ko nahin suna sakte to aur kaun hai jo murdon ko apni mushkilaat se aagaah kar sake.

Isliye farmaya:

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ

"Kaun hai jo museebath zadaah ki du'a sunta hai jab woh usko pukaare aur kaun uski takleef ko door karta hai?."(Naml:27/62)

Sawaal: Kiya Allah ke siwa koyi aur Aalimul Ghaib hai?

Jawaab: Allah *Ta'ala ka farman hain:*

قُلْ لَّا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ ط وَمَا يَشْعُرُوْنَ اَيَّانَ يُبْعَثُوْنَ

*"Kah do jo bhi aasmaan aur zameen mein hai,ghaib ki baaten nahi jaante siwaye **Allah** ke aur woh yeh bhi nahi jaante ke kab (zinda karke) uthhaye jayenge." (Naml:27.65)*

SayyadulBashar Muhammad ﷺ se e'laan karwaya:

وَلَآ اَعْلَمُ الْغَيْبَ

"aur na main ghaib ki baatein jaanta hoon."(An'aam:)

Aur farmaya:

وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوْٓءُ

"Aur agar main ghaib ki baatein jaanta hota to bahut se faayide jamaa kar leta aur mujhe koyi takleef nahi pahunchti." (A'raaf:7/188)

Sawaal: Agar Rasoolullah ﷺ *Aalimul-Ghaib nahin the to aap ne beshumaar maazi ke waqiyaat kaise bayaan kiye aur mustaqbil ki peshin goyiaan kaise ki?*

Jawaab: Allah *Ta'ala farmata hai:*

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ

*"**Allah** Aalimul-Ghaib hai woh kisi par apne ghaib ko*

zaahir nahi karta magar jab kisi Rasool ko muntakhab farmaa leta hai (to usko ghaib ki baaz baatin bazariye wahi bataata hai)." (Jin:72/26,27)

Aur farmaya:

وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِي مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ ص فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ

*"Aur **Allah** Ta'ala tum ko baraah-e-raast ghaib ki baatien nahin batata albatta apne Rasoolon mein se jin ko chaahata hai (ghaib ke liye) chun leta hai. Lihaaza tum **Allah** aur uske Rasoolon par eeman rakho."*

(Aal-e-Imran:179)

*Ma'loom huwa ke **Allah** Ta'ala hi Aalim-ul-Ghaib hai. Woh ghaib ki ba'z baaten apne Rasoolon ko bataata hai balke tamaam deen parda-e-ghaib hi se Rusul wa Ambiya ko batlaya jaata hai. Unke elaawah kisi ko nahin bataata. Agar koyi shakhs Rasool na ho aur phir bhi woh yeh dawaa kare ke uske paas ghaib ki khabrein aati hain to woh jhoota hai.Jo baatein Rasoolon ko min jaanib **Allah** bataayi jaati hain woh unko logon tak pahunchaane mein bakheeli nahin karte. Balke use kamaa haqqahu pahunchane ke liye kisi qurbaani se gurez nahin karte:*

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ

"Aur yeh Rasool ﷺ ghaib ki baatein bataane mein bakheel nahi." (Attakwir:81/24)

Aur farmaaya:

يٰۤاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ

"Aye Raool aap pahuncha dijiye jo aap ki taraf naazil kiya gaya hai." (Maayida:5/67)

Maloom huwa ke Allalh Ta'ala ka Ilm azli wa Abadi hai, laazawaal hai,la mahdood hai, zaati hai, jabke makhlooq

ka ilm waqti, mahdood wa mashroot hai, zawaal pazeer hai, **Allah** Ta'ala ka diya huwa hai.

Allah Ta'ala ke ilm mein kisi doosre ko shareek samajhna shirk fil ilm hai.**Allah** Ta'ala ne jab Rasool Ullah ﷺ ko ittela di to aap ne qurb-e-qiyaamat ki alaamaat, dajjal ki aamad aur Nuzool-e-Eesa عليه السلام samet beshumaar waqiyaat bayaan farmaye aur jab **Allah** ne ittela nahin di to:

1.Aap ne uss munaafiq ke saath 70 jaleel-ul-qadr qaari bhej diye jisne kaha tha ke use tableegh-e-islam ke liye muballigheen chaahiye aur raaste mein usne dhoke se sab Sahaba-e- kiraam رضي الله عنهم ko shaheed karwaa diya.

(Sahih Bukhari)

2.Aap ne ek yahoodi ke haan zaher aalood khana khaa liya jis se ek Sahabi mauqe par shaheed ho gaye aur wafaat ke waqt zaher ne aap par bhi asar dikhaaya

(Abu dawood)

3.Munafiqeen ne Aaishah Siddiqa رضی اللہ عنہا par tohmat lagaayi. Aap ek maah tak sakht parishaan rahe. Ek maah ba'd **Allah** ne bazariy-e-wahi Hazrat Aaishah رضی اللہ عنہا ko bari kiya aur aap ki parishaani door huyi. (Bukhari)

Sawaal: kiya Rasoolullah ﷺ ki takhleeq sab se pshle huyi aur aap kaayenaat mein hone waale tamaam waqeaat dekh rahe the aur "jo hogaya aur jo hona tha" ka ilm rakhte the?

Jawaab: Rasoolullah ﷺ tamaam Anmbiya علیہم السلام ke aakhir mein 571 iswin. mein Aamina ke ghar Makkah mein paida huye. Aisa koyi farman-e-Rasool nahin ke "**Allah** ne sab se pahle mujhe paida kiya" aur aisi rivaa-yaat bila sanad aur manghadat hain.un rivayaat ko Farman-e-Rasool kahna sakht gunaah hai.

Allah Ta'la farmata hai:

ذٰلِکَ مِنْ اَنۡۢبَآءِ الۡغَیۡبِ نُوۡحِیۡهِ اِلَیۡکَ ۚ وَمَا کُنۡتَ لَدَیۡهِمۡ اِذۡ اَجۡمَعُوۡۤا اَمۡرَهُمۡ

وَهُمْ يَمْكُرُوْنَ

"Jab bradaraan-e-Yusuf ne apni baat par ittefaaq kiya tha aur woh fareb kar rahe the to tum unke paas na the"
(Usuf:12/102)

Aur yeh bhi farmaya:

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ اِذْ قَضَيْنَآ اِلٰى مُوْسَى الْاَمْرَ وَ مَا كُنْتَ مِنَ الشّٰهِدِيْنَ

"Aur jab hum ne Moosa ko hukm bheja to tum (Toorke) maghrib mein nahi the aur na hi uss waqiye ke dekhne walon mein se the." (Alqasas:20/44)

Aisi baat Aal-e-Imran 44 aur Hood 49 mein bhi hai.

Allah Ta'ala farmata hai:

وَرُسُلاً قَدْ قَصَصْنٰهُمْ عَلَيْکَ

"Aur bahut se Rasool hain jin ke halaat hum ne aap se pahle bayaan kiye. Aur bahut se Rasool hain jinke halaat hum ne aap se bayaan nahi kiye."(Alnisa:4/164)

Sawaal: *Allah Ta'ala ne Rasoolullah ﷺ se elaan karwaya:*

وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ

"Aur main awwal muslim hoon." (Anaam:26/163)

Aur agar aap sab se pehle paida nahin huye to awwal muslim kaise ho sakte hain?

Jawaab:*Jab Moosa* عليه السلام *ne* ***Allah*** *ki tajalli dekhi aur behosh ho gaye. Hosh mein aane ke b'ad kehne lage:*

سُبْحٰنَکَ تُبْتُ اِلَيْکَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ

"Teri zaat paak hai main tere huzoor taubah karta hoon aur main awwal momin hoon." (A'raaf:9/143)

Jaadugar jab Moosa عليه السلام *se moqaabla karne mein nakaam huye aur Allah par eemaan le aaye to kahne lage:*

اَنْ كُنَّآ اَوَّلَ الْمُؤْمِنِيْنَ

"Hum awwal momin hain." (Alshu'ra:26/51)

Maloom huwa awwal muslim se yeh murad lena ke unse pahle muslim maujood na the, Qurani manshaa ke mutaabiq nahin hai.

***Sawaal:* Hadees-e-Qudsi hai ke Allah Ta'ala farmata hai:**

"Aye Muhammad ! agar tujhe paida na karta to kayenaath paida na karta."

Iss hadees ki bina par bhi aap ko sab se pahle hona chahiye?

***Jawaab:* takhleeq-e-kayenaat ka sabab** *Rasoolullah ﷺ ki zaat nahin hai. Iss hadees ka raavi Abdur Rahmaan bin zaid bin aslam apne waalid se mauzoo rivayaat bayaan karta hai. (Attawassul az Allama Nasiruddin Albaani) Mauzoo yaani man ghadat rivayaat ko farman-e-Rasool kahna sakht gunaah hai.*

Allah Ta'ala farmata hai:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْن

"Main ne jinnon aur insaanon ko sirf apni ibadat ke liye padia kiya hai." (Alzariyat:51/56)

Maloom huwa ke takhleeq-e-kaayenaat ka sabab, balke Rasoolullah ﷺ ki paidayish ka maqsad bhi ***Allah*** *Ta'ala ki ibaadat karna hi hai.*

***Sawaal:*Allah Ta'ala farmata hai:**

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْن

"Aur (aye Muhammad ﷺ hum ne tum ko tamaam jahaanon ke liye rahmath banaa kar bheja hai."

(Al-Anbiya:21/107)

Jahaan mein to Adam عليه السلام se lekar har Nabi عليهم السلام ki ummat shaamil hai. Agar aap ﷺ sab Rasoolon ke aakhir mein aaye to pahle logon ke liye rahmat kaise honge?

Jawaab: *Dar asl aalameen ke lafz se dhoka huwa hai.*

*Yaqeenan **Allah** Rabbul aalameen hai aur is aayath mein aalameen se muraad kaayenaat ki har cheez hai magar doosron ke liye aalameen mahdood hai.*

***Allah** Ta'la farmaata hai:*

تَبٰرَكَ الَّذِىْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا

"Woh bahut hi babarkath hai jisne apne bande par Quran naazil farmaya taake woh aalameen ko Daraye."(Alfurqan:52/1)

Iss aayat par ghaur farmaayen yahaan "Aalameen" mein na farishte shaamil hain aur na hi pahli ummatein. Yahaan aalameen se muraad Rasoolullah ﷺ ke ba'd aane waale log hain.

2. Allah *Ta'ala ne paidayish-e-Eesa عليه السلام ko "آية للعالمين tamaam aalameen ke liye nishaani" qaraar diya.*

Sochiye Eesa (عليه السلام) apni paidayish se qabl ke logo par kaise nishaani ho sakte hain?

3.*Qaum-e-Moosa (عليه السلام) ke baare mein farmaya:*

وَاَنِّىْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ

"Aur main ne tum ko aalameen par fazeelat di."

(Baqarah:2/122)

Iss aayat mein aalameen mazeed mahdood hoga kyun ke qaum-e-Moosa ko Ummat-e-Muhammadia par fazeelat nahin mili.

In dalayel se waazeh hai ke Rahmatul lil aalameen ko buniyaad bana kar Rasoolullah ﷺ ki paidaayish sab se pahle saabit nahin ki jaa sakti.

Sawaal:** **Allah Ta'ala shaytaan se sawaal karta hai:

قَالَ يٰاِبْلِيْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ؕ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ

"Farmaya Aye iblees! Jis shakhs ko maine apne haathon se banaya uske aage sajdah karne se tujhe kis cheez ne

roka. Kiya tu ghuroor mein aagaya ya tu aaleen (ounche darje waalon) mein se hai."(Surah Saad: 38/75)

Maloom huwa ke Aaleen (ounche darje) mein kuchh log the jo sajdah se mustasna the yaqeenan woh Muhammad ﷺ aur Aal-e-Muhammad ﷺ hain jo Aadam ki paidayish se pahle moujood the.

Jawaab: *Qura'n wa Sunnat mein isd baat ka koyi zikr nahin ke Muhammad ﷺ aur Aal-e-Muhammad ﷺ Aaleen mein se hain aur Aadam عليه السلام ki paidaayish se pehle moujood the. Balke* **Allah** *Ta'ala Firaun ke baare mein farmata hai:*

وَكَانُوْا قَوْمًا عَالِيْنَ

"Aur woh aleen mein se tha."(Surah Al-Mominoon 46/23)

Ma'loom huwa ke aaleen se muraad sarkash log hain ma'az **Allah** *Muhammad (ﷺ) aur Aal-e-Muhammad ﷺ nahin hain.*

Sawaal: Allah Ta'ala ne Rasoolullah ﷺ ko "Shahid" ka khitaab diya. *Shahid ke ma'ne gawaah hain. gawaahi wahi de sakta hai jo mauqe par maujood ho. Agar aap shuru se moujood nahin aur logon ke halaat par haazir wa naazir nahin to qiyamat ke din gawaahi kaise denge?*

Jawaab: *Qiyamat ke din gawaahi ki kaifiyat Allah hi ke ilm mein hai.* **Allah** *Ta'ala ummat-e -muslimah ke baare mein farmata hai:*

"Taake tum logon par gawaah bano"(Al-baqra:143)

Hum saabiqah Ambiya ki qaumon ke khilaaf bhi gawahi denge aur jab hum pichhli qaumon par haazir wa naazir nahin to phir gawaahi kaise hogi. Yeh **Allah** *hi ke diye huye ilm ki bunyaad par hogi.*

Maloom huwa ke "shahid" ke lafz ko bunyaad banaakr jo aqeedah tarashaa gaya hai woh bebunyaad hai .

Sawaal: Hall-e-mushkilaat ke liye du'a wa pukaar ka mustahiq kaun hai?

Jawaab:**Allah** *Ta'ala farmaata hai:*

وَ اِذَا سَاَلَکَ عِبَادِیْ عَنِّیْ فَاِنِّیْ قَرِیْبٌ ؕ اُجِیْبُ دَعْوَۃَ الدَّاعِ اِذَا دَعَانِ

"(Aye Rasool!) jab mere bande aap se mere mutalliq sawaal karen to (aap khden) ke main beshak qareeb hoon. jab koyi du'a karne waala mujh se du'a karta hai to main uski du'a qubool karta hoon." (Al-Baqrah:2/186)

Yeh bhi farmaya:

وَادْعُوْہُ مُخْلِصِیْنَ لَہُ الدِّیْنَ

"Aur (aye logo!) deen ko khaalis **Allah** *ke liye maante huye* **Allah** *hi ko pukaaro."* (Al-A'raf:7/29)

Yeh bhi farmaya:

وَّاَنَّ الْمَسٰجِدَ لِلّٰہِ فَلَا تَدْعُوْا مَعَ اللّٰہِ اَحَدًا

"Aur beshak tamaam masjidein **Allah** *(ki ibaadat) ke liye hain lehaaza* **Allah** *ke saath kisi ko na pukaaro."*

(Al-jinn:72/18)

In aayaat se waazeh hai ke pukaar sirf **Allah** *ke liye hai. Kyunke:*

1.*Makhlooq ki takleef ka ilm* **Allah** *hi ko hai. Woh toh dilon ke raaz tak jaanta hai.*

2.*Makhlooq par sab se ziyadah meharbaan (Rahman wa Raheem)* **Allah** *ki zaat hai.*

3.*Makhlooq ki takleef door karne par qaadir* **Allah** *hi ki zaat hai.*

Phir uss A'leem, Raheem, aur Qadeer zaat ko chhod kar kise pukaara jaa sakta hai? Isiliye farmaya:

"Aur Madad to **Allah** *hi ki taraf se hai."* (Anfaal:8/10)

Mushrikeen ke baare mein farmaya:

وَّالَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِہٖ لَا یَسْتَطِیْعُوْنَ نَصْرَکُمْ وَلَآ اَنْفُسَھُمْ یَنْصُرُوْنَ

"Aur jin ko tum **Allah** *ke Elawah pukaarte ho woh to tumhari madad nahin karsakte balke woh to apni madad*

bhi nahin kar sakte."(Al-a'araaf: 7/197)

Aur farmaya:

فَاِذَا رَكِبُوْا فِی الْفُلْکِ دَعَوُا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَ فَلَمَّا نَجّٰهُمْ اِلَی الْبَرِّ اِذَا هُمْ یُشْرِکُوْنَ

"Phir jab yeh kashti mein sawaar hote hain to Allah ko pukaarte hain aur khaalis usi ki ibaadat karte hain,lekin jab woh unko nijaat dekar khushki par pahuncha deta hai to jhat sarkashi karne lag jaate hain" (Al-Ankboot:29/65)

Afsos Aaj Kalimah go musalmaan samundar mein bhi Ya Ali madad aur Ya Ghaus madad ke na're lagate hain.

Sawaal: Kiya hum zindah aur maujood logon se t'awun talab kar sakte hain?

Jawaab: *Jis cheez mein* **Allah** *ne zindah logon ko qudrat di hai usmein hum unse mu'awanat talab kar sakte hain.*

Allah *Ta'ala ka irshaad hai:*

وَتَعَاوَنُوْا عَلَی الْبِرِّ وَالتَّقْوٰی

"Achchhayi aur taqwa ke kaamon mein ek doosre se ta'awun karo."(Surah Maayidah:6/2)

Rasoolullah ﷺ ka irshaad hai:

*"**Allah** apne bandon ki madad uss waqt tak karta rehta hai,jab tak bandah apne bhai ki madad karta hai."*

(Muslim)

Yeh asbaab se mashroot imdaad iss baat ki qat'an daleel nahin ban sakti ke fout shudah Ambiya wa Auliya ko pukaara jaaye. Mafauqul Asbaab imdaad ke liye pukaarna Quran-e-Majeed ki beshumaar aayaat ke mutaabiq shirk hai.

Sawaal: Kiya Qura'ni aayaat ya masnoon du'aon se taweez likh kar latkaana achchha amal hai?

Jawaab: *Qura'n wa sunnat mein waarid du'aon ka istemaal wahi sahih hai jo* **Allah** *ke Nabi Muhammad ﷺ*

ne sikhaya. Yun aayaat wa ahadees ko likh kar ghonge wa seepi ki shakl bana kar kaale ya safaid dhaagon mein baandhna ya girah daar dhaagon mein latkana hargiz hargiz sunnat se saabit nahin hai, balke yeh andaaz to "altamaa,im" ke saath mushabeh hai jabke "altamaa,im" se muraad ghoonge wa seepiyan waghaira hain, jo mushrikeen balaaon se bachne ke liye latkaaya karte the. In tamaam ko **Allah** *ke Nabi ne shirk kaha hai phir taweez to achchha khaasa karobaar ban chuka hai aur shayed hi koyi taweez likhne waala logon ko yeh bataata ho ke usmein likha kiya hai. Jabke ba'z taweezon mein ya Jibrayeel ya Israfeel waghaira (Nidaa Lighairillah) tak likha hota hai.*

Sawaal: Umoor-e-kaayenat mein marzi kis ki chalti hai?

Jawaab: **Allah** *Ta'ala hi woh waahid zaat hai ke jo woh chaahta hai karta hai aur wahi hota hai jo woh chaahe.* **Allah** *Ta'ala farmata hai:*

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ

"**Allah** ki yeh shaan hai ke jab woh kisi kaam ka iradah karta hai to usse kahta hai "ho ja" aur woh ho jaata hai."

(Yaseen:36/82)

Allah *ki taufeeq hi se insaan koyi kaam kar sakta hai. Farmaya:*

لَا قُوَّةَ إِلَّا بِاللّٰهِ

"Kisi mein koi quwwat nahi magar **Allah** ki taufeeq se."

(Al-Kahaf:18/39)

Allah *Ta'ala ne Rasoolullah ﷺ ko farmaya:*

وَلَا تَقُولَنَّ لِشَاْىءٍ إِنِّى فَاعِلٌ ذٰلِكَ غَدًا. إِلَّآ أَن يَشَآءَ اللّٰهُ.

"Aur kisi kaam ki nisbat hargiz yeh mat kaha karo ke main yeh kaam kal karunga. (magar yeh kaha karo) agar **Allah** ne chaaha (to main yeh kaam kal karunga)."

(Al-Kahaf:18/23,24)

Ek shakhs ne Rasoolullah ﷺ se kaha:

*"Jo **Allah** chaahe aur aap chaahein (wahi hota hai)", Aap ﷺ ne farmaya:*

*"Tum ne mujhe **Allah** ke baraabar kar diya" (Mere chahne se kuchh nahin hota) balke jo **Allah** akela chahe (wahi hota hai),(Musnad-e-Ahmed: vol:1, page: 283- 347)*

*Ma'loom huwa ke **Allah** ki mashiyat kisi doosre ki chahat ki mohtaaj nahin. Isi tarah kisi ko hidayath ke raaste par lagaana **Allah** hi ki taufeeq se hai.*

***Allah** Ta'ala farmata hai:*

"Yeh **Allah** ki hidaayat hai uske saath woh apne bandon mein se jis ki chaahta hai rehnumaayi karta hai."

(Al-An'am:6/88)

***Allah** Ta'ala ne Rasoolullah ﷺ ko farmaya:*

*(Aye Rasool) beshak aap jis ko chaahein use hidaayat nahin de sakte balke **Allah** hi jis ko chaahta hai hidaayat karta hai."* *(Al-Qasas:26/56)*

Jab Imamul Ambiya bhi kisi ko hidayat nahin de sakte to phir woh kaun sa mard-e-momin hai jis ke muta'alliq shaa'er kehta hai:

Nigahe mard-e-momin se badal jaati hain taqdeerein.

Aisa nazariya rakhna yaqeenan shirk hai.

Sawaal:** **Aulaad dena kiske ikhtiyaar mein hai?

***Jawaab**:Aulaad dena **Allah** hi ke ikhtiyaar mein hai farmaya:*

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يَخْلُقُ مَا يَشَآءُ ؕ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّ يَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا ۚ وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ؕ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ

*"Aasmaan aur zameen ki baadshaahat **Allah** hi ke liye hai. Woh jo chaahta hai paida karta hai. Jinko chaahta hai ladkiyan deta hai, Jinko chahta hai ladke deta hai,*

Jinko chahta hai bete aur betiyan donon inayat farmata hai aur jinko chaahta hai be aulaad rakhta hai. Woh to janne waala aur qudrat waala hai. " (Alshoora:32/49-50)

*Iss muaa'mle mein Ambiya علیہم السلام aur Auliya **Allah** bhi be ikhtiyaar hain. Zakariya (عليه السلام) budhaape tak be aulaad rahte hain aur budhaape mein Yahya عليه السلام paida hote hain:*

قَالَ رَبِّ اِنِّیْ وَهَنَ الْعَظْمُ مِنِّیْ وَاشْتَعَلَ الرَّاْسُ شَیْبًا وَّلَمْ اَکُنْم بِدُعَآئِکَ رَبِّ شَقِیًّا وَاِنِّیْ خِفْتُ الْمَوَالِیَ مِنْ وَّرَآءِ یْ وَکَانَتِ امْرَاَتِیْ عَاقِرًا فَهَبْ لِیْ مِنْ لَّدُنْکَ وَلِیًّا

"Arz ki aye mere parwardigaar meri haddiyan kamzor ho gayi hain aur sar budhaape se bhadak uthha hai aur aye mere parwardigaar main tujh se maang kar kabhi mahroom nahin raha aur main apne baad apne bhai bandon se darta hoon aur meri biwi baanjh hai tu muijhe apne paas se ek waaris ataa farma."(Maryam:19/4-5)

Mariyam ko dekhiye woh kahti hain:

قَالَتْ اَنّٰی یَکُوْنُ لِیْ غُلٰمٌ وَّلَمْ یَمْسَسْنِیْ بَشَرٌ وَّلَمْ اَکُ بَغِیًّا قَالَ کَذٰلِکِ قَالَ رَبُّکِ هُوَ عَلَیَّ هَیِّنٌ

"(Mariyam ne) kaha mere yahaan ladka kyun kar hoga mujhe kisi bashar ne chhuwa tak nahin aur main badkaar bhi nahin hoon. Farishte ne kaha ke yunhi (hoga) tumhaare Rab ne farmaya ke yeh mere liye aasaan hai."

(Maryam:19/20,21)

Mariyam nahin chaahti thin ke unke yahaan bachcha paida ho:

قَالَتْ یٰلَیْتَنِیْ مِتُّ قَبْلَ هٰذَا وَکُنْتُ نَسْیًا مَّنْسِیًّا

"kahne lagi ke kaash main iss (bachche ki paidayish) se pahle mar chuki hoti aur bhooli basri ho gayi hoti."

(Maryam:19/23)

*Magar **Allah** ki marzi ke aage bebas thin.Ma'loom huwa*

*bachche ki takhleeq **Allah** hi ke ikhtiyaar mein hai magar afsos baaz kalima padhne waale,bache ki bakhshish ko **Allah** ke siwa auron ki taraf mansoob karte hain koyi Hussain bakhsh banta hai, koyi Ali bakhsh aur koi Imam Bakhsh.*

***Allah** ko maboood maanne ke bawajood kabhi Abdun Nabi bante hain, kabhi Abdul Rasool,aise naam yaqeenan shirkiya hain.*

Sawaal: ***izzat wa zillat** dena kiske ikhtiyaar mein hai?*

Jawaab: **Allah** *Ta'ala farmata hai:*

قُلِ اللّٰهُمَّ مٰلِکَ الْمُلْکِ تُؤْتِی الْمُلْکَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْکَ مِمَّنْ تَشَآءُ ز وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ط بِیَدِکَ الْخَیْرُ ط اِنَّکَ عَلٰی کُلِّ شَیْءٍ قَدِیْر

*"(Aye Nabi ﷺ kahiye ke aye **Allah**! Aye baadshaahat ke malik! Tu jisko chaahe baadhshaahat de jis se chaahe baadshaahat chheen le aur jisko chaahe izzat de aur jise chaahe zaleel kare. Har tarah ki bhalaayi tere hi haath mein hai aur beshak tu har cheez par qaadir hai."*(Aal-e-Imran:3/26)

Aur farmaya:

"Beshak izzat to sab **Allah** hi ke ikhtiyaar mein hai."

Sawaal: ***Rizq mein faraakhi aur tangi kiske ikhtiyaar mein hai?***

Jawaab: **Allah** *hi rizq dene waala hai.Tangi aur faraakhi usi ke haath mein hai:*

اَللّٰهُ یَبْسُطُ الرِّزْقَ لِمَنْ یَّشَآءُ مِنْ عِبَادِهٖ وَیَقْدِرُ لَهٗ

*"**Allah** apne bandon mein se jiske liye chaahta hai rizq faraakh kar deta hai aur jiske liye chaahta hai tang kar deta hai."* (Al-Ankaboot:29/62)

***Allah** ke siwa koyi daata ya'ni rizq mein barkat dene waala nahin. Farmaya:*

اِنَّ الَّذِیْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لَا یَمْلِکُوْنَ لَکُمْ رِزْقًا فَابْتَغُوْا عِنْدَاللّٰهِ الرِّزْقَ

وَاعْبُدُوْهُ وَاشْكُرُوْا لَهُ

"Beshak jin hastiyon ko tum **Allah** ke elaawah poojte ho woh tum ko rizq dene ka ikhtiyaar nahin rakhte. Pas **Allah** hi ke haan se rizq talab karo aur uski hi ibaadat karo aur usi ka shukr karo" (Al-Ankaboot:129/7)

Rasoolullah (ﷺ) ne farmay ke **Allah** *Ta'ala farmata hai:*

"Aye mere bando! tum sab bhooke ho siwaaye uske jisko main khilaoun, lihaaza khana mujh se maanga karo main tumhen khialoonga.Aye mere bandon! Tum sab nange ho siwaye uske jis ko main kapde pahnaoun, lihaza kapde mujh se maanga karo main tumhen kapde pahnaunga." *(Sahih Muslim)*

Allah *Ta'ala farmata hai:*

يٰٓاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ ج وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ

"Aye logo! Tum sab **Allah** ke mohtaaj wa faqeer ho aur **Allah** hi ghani wa tareef wala hai." (Alfatir:35/15)

Maloom huwa ke apne ko doosre ka mohtaaj ya faqeer samajhna ya kisi doosre ka faqeer banna shirk hai.

Sawaal: Bimaari se shifaa dene waala kaun hai?

Jawaab: **Allah** *Ta'ala Ibraheem* عليه السلام *ka qaul naqal farmata hai:*

وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ

"Aur jab main bimaar padta hoon to **Allah** hi mujhe shifaa deta hai."(Alshu'ra:26/80)

Rasoolullah ﷺ *jab kisi bimaar ki iyaadat karte to iss tarah du'a karte:*

"Aye logo ke Rabb ! iss bimaari ko door karde. Shifaa ataa farma. Tuhi shifaa dene wala hai.Teri shifaa ke siwa koyi shifaa nahin. Aisi shifa de ke koyi bimaari na chhord." *(Sahih Bukhari,Muslim)*

Sawaal: Kiya kisi ko khush karne keliye aamaal karne

chaahiye?

Jawaab: **Allah** *ki razaa haasil karne ke liye naik aamaal karne chaahiye:*

"Aur jo shaksh yeh nek kaam **Allah** ki khushnoodi ke liye karega to hum usko ajr-e-Azeem denge." *(Al-Nisa:4/114)*

Rasoolullah ﷺ ne farmaya:

"Jis ne dikhaawe ke liye namaaz padhi usne shirk kiya, aur jis ne dikhaawe ke liye rozah rakha usne shirk kiya, aur jis ne dikhaawe keliye sadqa diya usne shirk kiya."

(Musnad Ahmed)

***Sawaal:* Darna kis se chaahiye?**

Jawaab: *Nafaa wa nuqsaan* **Allah** *hi ke haath mein hai isliye darna bhi usi se chaahiye. Logon se iss tarah darna goya ke woh maafauqul asbaab tareeqe se nafaa wa nuqsaan pahunchaane par qadir hai, jaayez nahin hai.*

Allah Ta'ala ka farman hai:

"Kiya tum un (kafiron) se darte ho halanke agar tum momin ho to **Allah** hi haqdaar hai ke us se daraa jaaye."

(Al-Tauba:9/13)

Munafiqeen ke baare mein farmaya:

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّٰهِ اَوْ اَشَدَّ خَشْيَةً

"Jab unpar jung farz kardi gayi to un mein se ek jamaat logon se iss tarah darti hai jis tarah **Allah** Ta'ala se darna chaahiye balke **Allah** se bhi ziyaadah(logon se) darti hai."

(Al-Nisa:4/77)

***Sawaal:* Muhabbat kis se honi chaahiye?**

Jawaab: *Shadeed Tareen Muhabbat Sirf* **Allah** *se honi chaahiye aur doosron se muhabbath sirf* **Allah** *ke liye honi chaahiye:*

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ط وَالَّذِيْنَ اٰمَنُوْٓا

اَشَدُّ حُبًّا لِّلّٰهِ

*"Aur baaz log aise hain jo doosron ko **Allah** ka shareek banate hain unse aisi muhabbat karte hain jaisi muhabbat **Allah** se karni chahiye aur jo eemaan waale hain,woh to **Allah** se shadeed tareen muhabbath karte hain."* *(Al-Baqra:165)*

Rasoolullah (ﷺ) farmate hain:

"Jis shakhs mein teen baatein hon usne eemaan ki mithhaas paayi."

1.*Sab se ziyadah Muhabbat* ***Allah*** *aur uske Rasool se ho.*

2.Allah *ki khaatir hi kisi bande se muhabbat kare.*

3.*Kufr se nijaat pane ke baad kufr mein jaane ko aag mein dale jaane ke barabar samjhe.*

(Bukhari, Muslim)

Allah *T'aala se muhabbat ka taqaaza yeh hai ke* ***Allah*** *ke dushmanon se dosti na kare farmaaya:*

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَ رَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْاَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْعَشِيْرَتَهُمْ ط اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ط وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ط رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ط اُولٰٓئِكَ حِزْبُ اللّٰهِ ط اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ

"Jo log ***Allah*** *aur roz-e-qiyaamat par eemaan rakhte hain tum unko* ***Allah*** *aur uske Rasool ke dushmanon se dosti karte huye na dekhoge khaah unke baap, bete, bhai ya khaandaan hi ke log hon,Yeh woh hain jinke dilon mein* ***Allah*** *ne eemaan likh diya hai aur ghaib se unki madad ki hai aur woh unko aisi jannaton mein daakhil karega jinke neeche nahrein chal rahi hain, woh unmein hamesha rahenge.* ***Allah*** *unse raazi aur woh* ***Allah*** *se raazi hain. yahi log Allah ka lashkar hai Sun lo* ***Allah*** *ka lashkar hi muraad paane waala hai."* *(Al-Mujadalah:85/22)*

Aisi hi baat Surah Mumtahina:4, Taubah:23,24, Maayida:51, aur Nisa :144 mein moujood hai.

Sawaal: ***Ta'reefon ka haqdaar kaun hai?***

Jawaab: *Tamaam tareefen* **Allah** *hi ke liye hain. kyun ke woh Khaliq hai, Baqi sab makhlooq hain. woh hakim hai, baqi sab mahkoom hain woh qadir hai, baqi sab mohtaaj hain,gharz woh tamaam Kamzoriyon se paak hai isliye farmaya:*

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

"Har qism ki tareef **Allah** *Rabbul aalameen ke liye hai."*

(Al-Fatiha:1)

Aur yeh bhi farmaya hai:

وَلَوْاَنَّ مَافِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ط اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ

"Aur zameen mein jitne darakht hain sab qalam ban jayen aur sab samundar siyaahi ban jayen aur uske baad saat samundar aur siyaahi ban jayen to **Allah** *ki baaten khatm na hongi. Beshak* **Allah** *ghaalib hikmat waala hai"*

(Luqmaan:31/27)

Sawaal: ***Mo'jizah dikhaana kiske ikhtiyaar mein hai?***

Jawaab: *Mo'jizah dikhaana sirf* **Allah** *ke ikhtiyaar mein hai.Rasoolon ke ikhtiyaar mein nahin, Rasoolon ke haaton par zaahir hota hai.* **Allah** *Ta'ala farmata hai:*

وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ

"Aur kisi Rasool ke ikhtiyaar mein yeh nahin ke **Allah** *ke hukm ke baghair koyi nishaani laaye" (Al-Ra'd:13/38)*

Rasoolullah ﷺ se kuffaar ne kuchh mo'jizaat dikhaane ka mutaalba kiya aur kahne lage ke:

وَقَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا. اَوْتَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّعِنَبٍ فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا. اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا اَوْ تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ قَبِيْلًا. اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ اَوْ

تَرْقٰی فِی السَّمَآءِ ط وَلَنْ نُّؤْمِنَ لِرُقِیِّکَ حَتّٰی تُنَزِّلَ عَلَیْنَا کِتٰبًا نَّقْرَؤُهٗ ط قُلْ سُبْحَانَ رَبِّیْ هَلْ کُنْتُ اِلَّا بَشَرًا رَّسُوْلًا.

"Hum tum par eemaan nahin layenge jab tak ke:

1. *Aap hamaare liye zameen se chashma jaari na karden ya.*
2. *Aap ke paas khujooron aur angooron ka koyi baagh ho jiske andar aap nahren jari karden, ya:*
3. *Jaisa ke aap kaha karte the aasmaan ko hum par gira de, ya:*
4. ***Allah** aur farishton ko hamare saamne le aayen, ya:*

Aap ka makaan sone ka ban jaaye ya aap aasmaan par chadh jaayen aur hum aap ke chadhne ko bhi nahin maanenge jab tak aap hamare liye kitaab lekar na aayen jise hum khudh padhen."

Allah ne farmaya:

*"(Aye Rasool!) aap kahdijiye ke mera Rabb paak hai (yeh sab kaam kar sakta hai mere ikhtiyaar mein nahin kyun ke) main to sirf ek insaan hoon jis ko **Allah** ne Rasool bana diya."* (Bani Israyeel:17/90-93)

In ayaat se waazeh hai ke mo'jizaat dikhaana bashar aur Rasool ke ikhtiyaar mein nahin. Iss ki waazeh misaal Moosa علیہ السلام *ka mo'jizaa hai jab **Allah** Ta'ala ne farmaya:*

"Aur yeh ke apni laathhi daal do. Jab (Moosa ne laathhi ko) dekha ke woh harkat kar rahi hai, goya saanp hai to peet pher kar chal diye aur peechhe mud kar bhi na dekha (hum ne kaha ke) Moosa aage aao aur daro mat, tum aman pane waalon mien se ho." (Al-Qasas:28/31)

*Moosa (*علیہ السلام*) ka laathhi ke saanp banne par darr jaana wazeh karta hai ke mo'jizaat ambiya ke ikhtiyaar mein nahin. Phir karamaat-e-auliya **Allah** ke ikhtiyaar mein kaise ho sakti hai?*

***Sawaal:** Kiya mo'jizaat ya karamaat mein ghaib ki*

khabar ho sakti hai?

Jawaab: ***Allah Ta'ala farmata hai:***

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ

*"(**Allah** hi) Aalimul Ghaib hai woh ghaib ki baat kisi par zaahir nahin karta siwaaye uss Rasool ke jise usne (ghaib ka ilm jitna aur jab dene ke liye)pasand kar liya ho."*

(Al-Jinn:72/26,27)

Ma'loom hua ke Ambiya عليهم السلام par ghaib ki khabren hosakti hain aur Ambiya ke elaawah kisi par ghaib ki baat bazariaye wahi zaahir ki jati hai, isliye mo'jizaat mein ghaib ki baat zaahir nahin ki jaati isliye karaamat mein ghaib ki khabar nahin ho sakti. Kashf ke zariye ghaib ki ittela ka da'wa jhoot hai.

Isi tarah mo'jizah mein Nabi wahi ki binaa par dawa kar sakta hai ke meri laathhi saanp ban jaayegi aur chunke waliallah par wahi nahin aati lehaaza woh dawa nahin kar sakta.

Sawaal: ***Hamesha zinda rahne waali zaat kaunsi hai?***

Jawaab: ***Allah Ta'ala farmata hai:***

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۙ الْحَيُّ الْقَيُّوْمُ

*"**Allah** ke siwa koyi ilaah nahin. Woh zinda aur hamesh qaayem rahne waala hai."*(Ale-Imraan:3/2)

Allah Ta'ala ke elaawah har cheez faani hai:

كُلُّ مَنْ عَلَيْهَا فَانٍ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ

"Zameen par jo zee rooh hai usko fana hona hai sirf tumhare Rabb ki zaat jo saaheb-e-jalaal wa Azmat hai baaqi rahegi" (Ar-Rahmaan:26,27)

Sawaal: ***kiya Rasoolullah ﷺ bhi faut ho gaye hain?***

Jawaab:*Rasoolullah ﷺ 63 saal ki umr mein 12 Rabiul Awwal, 11 hijri ko faut huye. Aap ki wafaat par sahaaba رضی اللہ عنہم sakht parishaan the. Umar رضی اللہ عنہ ne talwaar nikaal li ke*

jis ne kaha ke Muhammad ﷺ faut ho gaye hain, main uska sar qalam kardunga, Abu Bakr Siddeeque رضی اللہ عنہ aaye, Aap ﷺ ke chehre Mubarak se chaadar hataayi, Aap ki peshaani ko bosa diya, phir ro pade, phir Masjid-e-Nabwi mein aakar Sahaaba-e-kiraam رضی اللہ عنہم ko khutba diya. Hamd wa sanaa ke ba'd farmaya:

"Dekho musalmaano! Jo koyi tum mein se Muhammad ﷺ ko poojta tha to Muhammad ﷺ fout ho gaye hain aur jo koyi Allah ko poojta tha (usko koyi dar nahin) ***Allah*** *hamesha zindah hai. Kabhi marne waala nahin, Phir yeh aayat padhi:*

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَائِنْ مَّاتَ اَوْقُتِلَ انْقَلَبْتُمْ عَلٰى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ

"Aur Muhammad ﷺ to sirf ***Allah*** *ke paighambar hain, unse pahle bhi bahut se paighambar guzre hain. bhala agar yeh mar jaayen ya maare jaayen to kiya tum ulte paaon phir jaaoge (ya'ni murtad ho jaaoge) aur jo ulte paaon phirega woh* ***Allah*** *ka kuch nuqsaan na kar sakega.* ***Allah*** *shukr guzaaron ko bada sawaab dega."*

(Ale-Imraan:144)

Ibn-e-Abbaas رضی اللہ عنہ farmate hain ke ***Allah*** *ki qasam aisa ma'loom huwa ke goya log jaante hi na the ke* ***Allah*** *ne yeh aayat utaari, yahaan tak ke Abu Bakr Siddeeq رضی اللہ عنہ ne iski tilaawat ki. uss waqt logon ne seekhli. Phir to jis se suno woh yahi aayat padh raha tha. (Sahih Bukhari).*

Sawaal:Rasoolullah ﷺ faut hone ke ba'd kahan hain?

Jawaab: *Aap faut hone ke ba'd apne asal maqaam jannat mein chale gaye. "Rasoolullah ﷺ ne ek raat ko dekha do farishte Jibrayeel علیہ السلام aur Mikayeel علیہ السلام aaye aur aap ko mukhtalif maqamat ki sair karaayi. Phir aap*

ne jannat mein apna maqaam dekha. Aap ne farmaya mujh ko chhod do, main apne maqaam mein chala jaaun unhon ne kaha abhi dunya mein rahne ki tumhaari kuchh umr baqi hai, jise tum ne poora nahin kiya.Agar poora kar chuke hote to apne maqaam mein aajaate."(Sahih Bukhari)

Sawaal: Kiya shaheed zindah hote hain?

Jawaab: *Shaheed wahi hota hai jo jihaad mein kuffaar ke haathon qatl ho jaaye, jihaad mein zindah bachne waalon ko ghazi kaha jaata hai, shaheed dunyawi lihaaz se faut ho jaata hai, uski biwi bewah ho jaati hai, bachche yateem ho jaate hain, jayedaad taqseem ho jaati hai, shaheed ko log dafan kardete hain. maloom huwa shaheed dunyawi lihaaz se faut ho jata hai, magar* **Allah** *Ta'ala ke haan woh zindah hota hai.*

Sawaal: Shaheed ki zindagi kaisi hoti hai?

Jawaab:Allah*Ta'ala shaheed ke baare mein farmata hai:*

بَلْ اَحْيَآءٌ عِنْدَرَبِّهِمْ يُرْزَقُوْنَ

"balke woh apne Rab ke haan zindah hain aur unko rizq mil raha hai." (Ale-Imran:3/169)

بَلْ اَحْيَآءٌ وَّلٰكِنْ لَا تَشْعُرُوْنَ

"Balke woh zindah hain lekin tum nahin jaante."

(Al-Baqra:2/156)

Rasoolullah ﷺ ne farmaya ke:

"Shaheedon ki arwaah sabz rang ke parindon ke qalib mein hain. Arsh ki qindeelen unke liye hain. saari jannat mein jahaan kahin chaahe khaaye piye aur un qindeelon mein araam kare." (Sahih Muslim)

Sawaal: kiya shaheed dunya mein aa skate hain?

Jawaab:*Shaheed dunya mein nahin aasakte.Rasoolullah ﷺ ne farmaya ke ek dafa'* **Allah** *Ta'ala ne shaheedon se*

daryaaft kiya ke kuchh chaahte ho? Arz karne lage ya **Allah** *aur kiya maange, saari jannat mein jahaan se marzi ho khaayen piyen, hamen ikhtiyaar hai. Phir kiya talab karen.* **Allah** *Ta'ala ne phir poochha, teesri martaba phir sawaal kiya, jab unhon ne dekha ke baghair maange chaarah nahin hai to arz kiya ke aye hamare Rab! Hamari roohon ko jismon ki taraf lauta de taake hum dunya mein jaakar phir teri raah mein jihaad karen aur shaheed hon. Ab maloom ho gaya ke inhen kisi aur cheez ki haajat nahin to unse poochhna chhod diya ke kiya chaahte hain.* *(Sahih Muslim).*

Jabir ؓ *ke walid Abdullah* ؓ *ne (shaheed hone ke baad)* **Allah** *ta'ala se arz ki. Aye* **Allah**! *mujhe dunya mein phir bhej taake main dobaarah teri raah mein maara jaaun to* **Allah** *Ta'ala ne farmaya ke yeh main faisla kar chuka hoon ke koyi yahaan se dobaara lautaaya nahin jayega. (Musnad Ahmed)*

***Sawaal:* Kiya shaheed dunya mein aakar logon ko jannat ke haalaat bata sakta hai?**

Jawaab: *Shaheed ka dunya se raabta khatm ho jaata hai,woh dunya mein aakar logon ko jannat ke haalaat nahin suna sakta.Isiliye jab ek shaheed jannat ki ne'maton ko dekhta hai to hasrat bhare andaaz mein kehta hai:*

قَالَ يٰلَيْتَ قَوْمِىْ يَعْلَمُوْنَ بِمَا غَفَرَلِىْ رَبِّىْ وَجَعَلَنِىْ مِنَ الْمُكْرَمِيْنَ

"Kahne laga aye kaash meri qaum ko khabar ho jaaye ke Allah Ta'ala ne mujhe bakhsh diya aur izzat waalon mein se kardiya." *(Yaseen:36/26,27)*

Iss tarah Uhad ke din shaheed hone waale Sahaba ne jannat ki ne'maten dekhen to kahne lage kaash dunya mein rahne waale bhaayion ko in ne'maton ki khabar mil jaaye taake woh jihaad se munh na pheren aur **Allah** *ki*

raah mein ladaayion se thak kar na baithh jaayen. **Allah** *ne un se farmaya tum befikr raho main yeh khabar untak pahuncha dunga.* **Allah** *ne aayaat naazil farmayi*

(Musnad Ahmed)

Sawaal: ***Jis tarah baadhshaah se milne ke liye wazeer ki sifarish ki zaroorat hoti hai kiya uss tarah Allah Ta'ala se milne ke liye Auliya Allah ki sifarish ki zaroorat nahin ?***

Jawaab: Allah *Ta'ala baadshaahon jaisa nahin kyun ke baadshaah saltanat ka mukammal intezaam karne se fitratan aajiz hota hai. Use aise mu'awineen ki zaroorat hoti hai jo na sirf umoor-e-saltanat mein uski mu'awinat karte hain balke dar haqeeqat yeh log baadhshaah ki hukoomat mein shareek hote hain aur isliye:*

1.*Kabhi baadshaah sifarish qubool karne par majboor hote hain.*

2.*Kabhi baadshaah ko sifarish karne waale se koyi gharz hoti hai.*

3.*Kabhi use sifarish karne waale ki sarkashi ka khauf hota hai.*

4.*Kabhi sifarish karne waale ki kisi ehsaan ka badla dena maqsood hota hai.*

5.*Aur kabhi sifarish karne waale ki muhabbat mein majboor ho kar qanoon tabdeel karke uski sifarish qubool karta hai.*

Jabke **Allah** *ke mut'alliq aisa sochna kufr aur shirk hai.***Allah** *Ta'ala farmata hai:*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ۭ وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ

"Aye eemaan waalo! Jo maal hum ne tumhen diya usko uss din ke aane se pehle karch karlo jis mein na aamaal ka sauda hoga na dosti aur na sifarish kaam aayegi aur kaafir hi zaalim hain." (Al-Baqra:2/254)

Sawaal: ***Qiyaamat ke din kaun log sifarish kar***

sakenge?

jawaab:Allah *Ta'ala ne qiyaamat ka naqsha yon kheencha hai:*

يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَقَالَ صَوَابًا

"Jis din roohul ameen aur farishte saff baandh kar khade honge to koyi bol na sakega magar jis ko Rahmaan ijaazat bakhshe aur usne baat bhi durust kahi ho."

(Al-Naba:78/38)

Yeh bhi farmaya:

"Kaun hai jo uski janaab mein baghair ijaazat sifarish kar sake." (Al-Baqra:2/255)

Rasoolullah ﷺ ne farmaya ke woh qiyaamat ke din apne Rabb ke huzoor pesh honge aur fauran shafa'at nahin karenge balke aap sab se pahle Allah ke saamne sajdah rez honge,Uski hamd wa sanaa bayaan karenge. Phir aap ko hukm hoga apna sar uthhao aap ki baat ko suna jaayega. Jo maango ge woh diya jaayega aur sifaarish karo aap ki sifaarish qubool ki jayegi. (Bukhari) aur aap ke liye shafa'at ki had muqarrar kardi jaayegi.

SawaaL:Sifaarish kinke haq mein qubool ki jayegi?

Jawaab: *Sifaarish uske haq mein qubool hogi jiske liye* ***Allah*** *ijaazat dega:*

وَكَمْ مِّنْ مَّلَكٍ فِي السَّمٰوٰتِ لَا تُغْنِيْ شَفَاعَتُهُمْ شَيْئًا اِلَّا مِنْۢ بَعْدِ اَنْ يَّاْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَيَرْضٰى

"Aur aasmaanon mein bahut se farishte hain jin ki sifaarish kuchh bhi faayidah nahin deti magar uss waqt ke ***Allah*** *jiske ke liye chaahe ijaazat bakhshe aur sifaarish (sunna) pasand kare."* (Al-Najm:53/26)

Yeh bhi farmaya:

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗٓ اِلَّا لِمَنْ اَذِنَ لَهٗ

"Aur ***Allah*** *ke haan kisi ke liye sifaarish faayidah na degi magar uske liye jiske baare mein woh ijaazat bakhshe."*

(Saba:24/23)

Aur farmaya:

وَلَا يَشْفَعُوْنَ ۙ اِلَّا لِمَنِ ارْتَضٰی

*"Woh (**Allah** ke paas) kisi ki sifaarish nahin karenge siwaaye us shaks ke jis se **Allah** raazi ho."*

Rasoolullah ne farmaya ke:

"Meri sifaarish ka faayidah har uss shaksh ko pahunchega jo shirk se bach bacha kar zindagi guzaar gaya." (Sahih Muslim)

Ma'loom huwa ke Nooh عليه السلام apne bete ki, Ibraheem عليه السلام apne baap ki, Loot عليه السلام apni biwi ki, Muhammad ﷺ apne mushrik chacha ki sifaarish nahin karenge. Dunya mein bhi Rasoolullah ﷺ ki du'a munafiqeen ke liye qubool na huyi farmaya:

اِسْتَغْفِرْ لَهُمْ اَوْلَا تَسْتَغْفِرْلَهُمْ ؕ اِنْ تَسْتَغْفِرْلَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَّغْفِرَاللّٰهُ لَهُمْ

*"Baraabar hai tum unke liye bakshish maango ya na maango unke liye sattar dafa bhi bakhshish maangoge to bhi **Allah** unko nahi bakhshega." (Al-Tauba:9/80)*

Sawaal:Jab Rasoolullah ﷺ qiyaamat ke din sifaarish karenge to hum kis se du'a karen ke aap ﷺ hamaare haq mein sifaarish karen?

***Jawaab:**Sifaarish Allah Ta'ala se maangni chaahiye kyun ke **Allah** Ta'ala farmata hai" Kah do ke shafa'at saari ki saari **Allah** hi ke haqq-e-ikhtiyaar mein hai."*

(Al-Zumar:39/44)

Rasulullah ﷺ ne ek Sahabi ko du'a ke liye yun ta'leem di:

*"Aye **Allah**!mere mutalliq Nabi-e-akram (s.a.w) ki sifarish qubool farmaa "(Tirmidhi).*

Sawaal:Kiya dunyawi umoor mein zindon se sifaarish karwaana jaayez hai?

Jawaab: *Haan jaayez hai* **Allah** *Ta'ala ka irshaad hai:*

مَـنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيْبٌ مِّنْهَا ۚ وَمَـنْ يَّشْفَعْ شَفَاعَةً سَيِّئَةً يَّكُنْ لَّهٗ كِفْلٌ مِّنْهَا

"Jo bhalayi ki sifarish karega woh usmein se hissa (sawaab) payega aur jo buraayi ki sifarish karega woh usmein se hissa (Gunah) payega." (Al-Nisa:4/85)

Rasoolullah ﷺ ne farmaya:

"(Achchhaai ke liye) sifaarish kiya karo,Aisa karne se tumhen ajr milega" (Abu Dawood)

Lekin yaad rakhiye dunyawi umoor mein sifaarish ka tareeqa-e-kaar iss baat ki daleel nahi ban sakta ke aakhirat mein bhi waisi hi sifaarish hogi. Aakhirath ki sifarish jis qism ki hai uski tafseel aayaat wa ahadees ki raushni mein bayaan ki jaa chuki hai.

Sawaal: Waseele se kiya muraad hai?

Jawaab: Allah Ta'ala farmata hai:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْۤا اِلَيْـهِ الْوَسِيْلَةَ وَجَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ

"Aye Eemaan waalo! **Allah** *se daro aur uska qurb (Waseela) dhoondo aur uski raah mein jihaad karo taake tum kaamyaab ho jaao."* (Al-Ma,yeida:5/35)

Qataadah رحمه الله farmate hain ke waseelah **Allah** *ka qurb hai jo uski ita'at aur uske pasandeedah amaal ke zariye haasil hota hai. (Ibn-e-Kaseer)*

Ma'loom huwa ke waseele se woh qurbat muraad hai jo eemaan,taqwa aur un nafli a'amaal se haasil hoti hai jo sunnat-e-mutahhara se saabit hon.

Sawaal:Woh kaun si cheezen hain jinko hum bataur-e-waseela du'a mein pesh kar sakte hain?

Jawaab: *1.Ek sahabi رضي الله عنه ne yun du'a ki aye* **Allah** *main tujh se sawaal karta hoon iss baat ke waseele se ke main*

gawaahi deta hoon ke beshak tu hi **Allah** *hai. Tere siwaa koyi ma'bood nahin tu akela hai. Beniyaaz hai. Teri koyi aulaad nahin aur na tu kisi ki aulaad hai aur na koyi tere barabar hai.*

Rasoolullah ﷺ yeh sun rahe the aap ne farmaya us zaat ki qasam jiske qabze mein meri jaan hai iss shakhs ne **Allah** *se uske Ism-e-Aazam ke waseele se du'a ki, jo shakhs iss waseele se du'a karega* **Allah** *qubool farmayega aur jo maangega* **Allah** *zaroor dega. (Tirmezi)*

2Ek naabeena Sahaabi رضی اللہ عنہ ne Rasoolullah ﷺ ki khidmat mein arz kiya ke Aap **Allah** *se du'a karen ke woh meri binayi lautade. Rasoolullah ne du'a ki , Sahabi ne bhi dua ki:*

"Aye **Allah***! main tujh se sawaal karta hoon aur tere Nabi-e-Rahmat Muhammad (ﷺ) ke zariye teri taraf mutawajjah hota hoon aur Aye Muhammad (ﷺ)!main aap ke zariye* **Allah** *ki taraf mutawajjah hota hoon taake meri haajat poori ki jaye. Aye* **Allah***!Aap(ﷺ) jo sifarish kar rahe hain woh qubool farma.* **Allah** *Ta'ala ne du'a qubool ki aur sahabi ki binaayi usi majlis mein laut aayi. (Tirmezi)*

Magar yaad rakhiye Rasoolullah (ﷺ) ki du'a ka waseela sirf aap ki zindagi mein tha. Aap ki wafaat ke baad daur-e-Umar رضی اللہ عنہ mein qahat pada to Umar رضی اللہ عنہ ne Rasoolullah ﷺ ke chacha se du'a karwaayi aur khud bhi arz kiya:

"Aye **Allah** *! hum apne Nabi (ﷺ) ko (unki du'a ko) teri taraf waseela banaate the aur tu barish barsaata tha. Ab Hum apne nabi ke chacha (unki du'a ko) waseela banaate hain. aye* **Allah***! barish bhej." Phir baarish huyi. (Bukhari)*

Yahaan bilashubah du'a ko waseela banaya jaa raha hai agar zaat ko waseela banaaya jaata to Nabi ﷺ ko chhod

kar Abbaas ﷺ ko waseela banaane ka sawaal hi paida nahin hota.

3.Rasoolullah (ﷺ) apni du'aon se pahle **Allah** *Ta'ala ko uske Asmaa-e-Husna aur sifat-e-Aaliyah ke saath yaad karte the.*

Aap farmate the:

"Main tujh se tere har naam ke waseele se sawaal karta hoon."

Aur farmaya:

"Aye zindah Qayyum hasti! Main teri rahmat ke waseele se madad ka talabgaar hoon." *(Tirmezi)*

4.Du'a mein nek kaamon ko bataur waseela pesh kiya jaa sakta hai.

Ghaar mein phanse huye teen aadmiyon ka waqiya iski behtreen daleel hai. unhon ne ek ghaar mein panah li. Ek chattaan sarak kar ghaar ke munh par aagayi aur raasta band ho gaya. un mein se ek shaksh ne apne waalidain ke saath Husn-e-Sulook ko aur doosre ne mazdoor ke haq ki hifaazat jaise amal ko aur teesre ne **Allah** *ke khauf se qudrath ke bawajood zinah se baaz rahne ke amal ko bataur waseela pesh karke du'a ki ke agar hum ne yeh aamaal khaalis teri razaa keliye kiye the to hamein iss museebat se najaat de aur* **Allah** *Ta'ala ne unko nijaat di.*

(Bukhari, Muslim)

***Sawaal**:Kiya du'a mein kisi faut shudah Nabi ya wali ka waasta diya jaa sakta hai?*

***Jawaab**:Sahaba-e-kiraam ﷺ mein se kisi ne bhi Rasool ullah ﷺ ki wafaat ke ba'd aap ki ya kisi doosre faut shudah Nabi ki zaat ke waseele se kabhi du'a nahin ki. Agar aap ﷺ ki zindagi mein aur aap ki wafaat ke ba'd donon sooraton mein aap ka waseela yaksan hota to*

sahaba-e-kiraam ؓ aap ki wafaat ke ba'd aap ki bajaaye aap ke chacha Abbaas ؓ ko du'a ke liye na kahte balke Rasoolullah ﷺ ka waseela dete.

Du'a mein Muhammad ﷺ ya kisi wali aur peer ka waseela baaz auqaat insaan ko shirk tak pahuncha deta hai jabke aeteqaad rakkha jaaye ke **Allah** *Ta'ala apne kisi mahboob ke waaste ka mohtaaj hai jaisa ke badshaah ya afsaraan-e-balaa hote hain. aisa kahne se khaliq ki makhlooq se mushaabahat laazim aati hai.*

Sawaal: ***Jab Aadam عليه السلام jannat se nikaale gaye to kiya unhon ne Muhammad ﷺ ke waseele se du'a nahin ki thi?***

Jawaab:*Aadam عليه السلام ki du'a Qura'n-e-Majeed mein bayaan ki gayi hai*

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْلَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ.

"Aye Hamaare Rab hum ne apni jaanon par zulm kiya aur agar tu hum ko na bakshe aur hum par raham na kare to hum zaroor tabaah ho jayenge." (Al-A'raaf:7/23)

Adam عليه السلام ne Muhammad ﷺ ka waasta nahin diya. Yeh rivaayat mauzoo' hai kyun ke iss hadees ka raavi Abdur Rahmaan bin Zaid bin Aslam apne waalid se mouzoo' rivaayaat bayaan karta hai.

(Attawassul Allama Nasiruddin Albani)

Qura'n-e-Majeed mein Ambiya, Auliya ki bahut si da'yen mazkoor hain. namaaz ke andar har musalmaan bahut si duayein karta hai. Rasoolullah ﷺ ne din ke mukhtalif auqaat mein sahaaba ko bahut si du'ayen sikhaayi hain,kisi du'a mein yeh maujood nahin ke aye **Allah**! *meri museebat ko bahaqa-e-falan, ba tufail-e-falan, ba sadqa-e-falan, ba waseela-e-falan door farma.*

Allah *Ta'ala ki adaalath mein kisi wakeel ki zaroorath*

nahi.

Allah *Ta'ala farmata hai:*

ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ

"Mujh se dua'yen karte raho main tumhaari duaayen qubool karunga." (Almomin:40/60)

Sawaal: Musalmaanon ko ghalba kab naseeb hoga?

Jawaab: *Musalmaano ko ghalba us waqt hoga jab woh:*

1. *Tauheed-e-baari Ta'ala par eemaan laayenge aur shirk ki tamaam Aqsaam se dast bardaar ho jaayenge.*

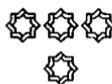
2. *Tauheed ka parchaar karte huye aqeedah ko buniyaad banaa kar kaseer musalmaan ek jama'at ya'ni jasd-e-waahid ki tarah ho jaayen.Goya ke firqah baazi ka janaaza nikal jaaye aur khaalis tauheed ki barkat se kul dunya ke andar bahut se musalmaanon ka rukh deen-e-Haneef ki taraf mud jaaye.*

3. *Deen-e-islam ke liye ladne ki hasb-e-isteta'at tayyari karenge.*

Allah *Ta'ala farmata hai:*

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِّنْ ۢ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْئًا ط

"**Allah** Ta'ala ne wada farmaaya hai ke tum mein se jo eemaan laayenge aur nek amaal karenge woh unko zameen mein iss tarah khaleefa banayega jis tarah unse pahle guzre huye logon ko banaa chuka hai. Unke liye iss deen ko mazboot bunyaadon par qaayem kardega jise **Allah** ne unke haq mein pasand kiya hai aur unki haalat-e-khauf ko aman se badal dega pas woh meri ibaadat karenge aur mere saath kisi ko shareek na karenge."(Al-Noor:55)

Sawaal: *Ba'z log qissa yusuf se yeh baat nikaalte hain*

ke firaun (taaghoot) ki "Hukoomat mein ek musalmaan ka asambali mimbar banna ya wazeer banna jaayiz hai"?

Jawaab: *Iss baat mein to kisi qism ke ikhtelaaf ki gunjaayish nahin ke jo haakim bhi sharee'at se be parwaah ho kar qaanoon wa dastoor hukmaraani muqarrar kare woh taaghoot hai aur uske banaye huye qaanoon ka inkaar ek adna se adna musalmaan ke liye bhi shart-e-eemaan hai. jab haqeeqat-e- haal yeh hai to kiya ek kareem ibne kareem zaat yusuf عليه السلام ke baare mein aisa sochna bhi jaayiz hoga ke woh fira'uni dastoor wa nizaam ke nufooz mein ek waastah hon?, ma'aazallah! yeh to sareeh zulm wa ziyaadati hai.*

Tafseelaat kuchh bhi hon yaqeenan woh Nabi ki haisiyat se taaghoot ke sab se badh kar inkaar karne waale aur Allah ke hukm ke sab se ziyaadah farmanbardaar aur use qaayem karne waale the. lehaaza un logon ke liye jo aaj ki taaghooti hukoomaton ki chaakri mein masroof hain aur unke banaaye huye dasaateer wa qawaaneen ki half bardaariyan karte phirte hain aur aksariyat ki haakmiyat wa ikhtiyaar ko tasleem karte hain, barguzeedah Nabi عليه السلام ke qisse mein har giz koyi gunjaayish maujood nahin jo apne wa'z mein danke ki chot farmate the.

(إِنِ الْحُكْمُ إِلَّا لِلَّهِ)

"Haakmiyat ka haq sirf Allah ke liye hai. *(Surah yusuf:40/12)*

Islam mein sunnat ki haqeeqat

Sawaal:Allah ke nazdeek deen kiya hai?

Jawaab:Allah *Ta'ala farmata hai:*

اِنَّ الدِّيْنَ عِنْدَاللّٰهِ الْاِسْلَامُ

"Beshak **Allah** ke nazdeek deen sirf islam hai."

(Aal-e-Imran:3/19)

Sawaal:Kiya islam ke elaawah kisi aur deen par amal jayez hai?

Jawaab:Allah *Ta'ala ka hukm hai:*

اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ

"Logo! Tumhare Rabb ki taraf se jo naazil huwa hai uski pairwi karo aur uske elaawah auliya ki pairwi na karo."

(Al-A'araaf:3)

Yeh bhi farmaya:

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ

"Aur jo shakhs Islam ke elaawah kisi aur deen ka talabgaar hoga to woh us se hargiz qubool nahin kiya jayega aur aisa shakhs aakhirat mein nuqsaan uthhaane waalon mein se hoga." *(Ale-Imran:85)*

Sawaal: Allah ke naazil kardah deen mein Muhammad ﷺ ka kiya muqaam hai?

Jawaab: Allah *Ta'ala ne aap (ﷺ) ko risaalat ke saath makhsoos farma kar aap par apni kitaab naazil farmaayi aur uski mukammal tashreeh ka hukm diya:*

وَاَنْزَلْنَآ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ

"Aur hum ne aap par yeh kitab naazil ki hai taake jo (irshadaat) logon par naazil huye hain woh un par zaahir kardo." *(Al-Nahl:16/44)*

Aayaat-e-Kareema ke iss hukm mein do baatein shaamil

hain:

1.Alfaaz aur unki tarteeb ka bayaan ya'ni Quran-e-Majeed ka mukammal ummat tak iss tarah pahuncha dena jis tarah **Allah** Ta'ala ne naazil farmaya.

2.Alfaaz,Jumla ya mukammal aayat ka mafhoom wa ma'ne bayaan karna taake ummat-e-Muslimah Quran-e-Hakeem par amal kar sake.

Sawaal:Qura'n-e-Majeed ki jo sharah Rasoolullah ﷺ ne farmayi uski kiya haisiyat hai?

Jawaab: Deeni umoor mein Rasoolullah ﷺ ke farameen **Allah** ke hukm ke mutaabiq hote hain:

وَمَا يَنْطِقُ عَنِ الْهَوٰى اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى

"Aur woh ﷺ apni khaahish se kuchh nahin bolte jo kahte hain woh wahi hoti hai." (Al-Najm:53/3,4)

Isiliye farmaya:

"Jis ne Rasool ki ita'at ki pas tehqeeq usne **Allah** ki ita'at ki." (Al-Nisa:4/80)

Yahi wajah hai ke deeni umoor mein faislahkun haisiyat **Allah** Ta'ala aur uske Rasool (ﷺ) ko haasil hai:

فَاِنْ تَنَازَعْتُمْ فِىْ شَىْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

"Pas agar kisi baat mein tum mein ikhtelaaf waaqe ho to agar tum **Allah** roze aur aakhirat par eemaan rakhte ho to **Allah** aur uske Rasool ki taraf rujoo karo."

(Al-Nisa:4/59)

Ma'loom huwa islam **Allah** Ta'ala aur uske Rasool ﷺ ki paairwi ka naam hai.

Sawaal: Kiya Ambiya عليهم السلام ko kutub-e-samaawi ke elaawah bhi wahi aati thi?

Jawaab: Yaqeenan Ambiya ko kutub-e-Samaawi ke elaawah bhi wahi aati thee aur uds wahi par amal bhi

*utna hi zaroori hai jitna **Allah** ke kalaam par.*

Kitaabullah ke elaawah wahi ki Aqsaam mein se ek qism Ambiya ke khaab hain.

Ibraheem عليه السلام ka khwaab mulaahiza farmayein:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِي الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى ط قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ ز سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ فَلَمَّآ اَسْلَمَا وَتَلَّهٗ لِلْجَبِيْنِ وَنَادَيْنٰهُ اَنْ يّٰٓاِبْرٰهِيْمُ قَدْ صَدَّقْتَ الرُّءْيَا ج اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ اِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِيْنُ.

"Woh ladka jab uske saath daud dhoop karne ki umr ko pahunch gaya to "Ibraheem ne kaha Aye Bete! Main khwaab mein dekhta hoon ke tum ko zabah kar raha hoon tum batao tumhara kiya khayaal hai? Usne kaha Abba Jaan! Jo aap ko hukm huwa woh kar guzare, Allah ne chaaha to aap mujhe saabir paayenge. Jab donon ne hukm maan liya aur baap ne bete ko maathe ke bal litaa diya to hum ne unko pukaara ke aye Ibraheem !tum ne khaab sachcha kar dikhaya. Hum neko kaaron ko aisa hi badla diya karte hain bilashubah yeh badi aazmayish thein." *(Al-Saaffat:37/102.105)*

Sawaal:Kiya Rasoolullah ﷺ par bhi khaab mein wahi huyi?

Jawaab:*Rasoolullah ﷺ ne bhi ek dafa' khaab mein dekha ke aap Baitullah mein daakhil ho kar tawaaf kar rahe hain chunke yeh khaab bhi wahi ki qism mein se tha lihaaza Sahaba-e-kiraam رضي الله عنهم bahut khush huye. 1400 sahaba رضي الله عنهم aap ke saath umrah ki niyyat se makkah rawaana huye lekin kuffar-e-makkah ne hudaibiya ke muqaam par aap ko rok diya aur wahaan Sulah hudaibiya hoyi. Jis ki roo se yeh taye paaya ke aap iss saal ki bajaaye agle saal Bait ullah ka tawaaf karenge.aap ke khaab ke baare mein Sahaba رضي الله عنهم mein khaljaan paida huwa, to Umar رضي الله عنه ne aap se poochha ke kiya aap ne*

hamein khabar nahin di thi ke hum makkah mein daakhil honge. Aap ne farmaya haan, main ne tumhen bataaya tha magar main ne yeh nahi kaha tha ke aisa isi safar mein hoga.Waapasi par **Allah** *Ta'ala ne aayaat nazil farmayi:*

"Bila shubah **Allah** *ne apne Rasool ko sachcha khwaab dikhaya ke* **Allah** *ne chaha to tum zaroor masjid-e-haraam mein aman se daakhil hoge."* (Al-Fatah:48/27)

Ma'loom huwa ke Rasoolullah ﷺ ko bhi khaab mein wahi huyi.

Sawaal: *kiya Qura'n-e-Hakeem ke elaawah bhi wahi ke zariye ahkamaat naazil huyi?*

Jawaab: *Bila shubah Quran-e-Majeed ke elaawah bhi ahkamaat naazil huye. Masalan musalmaanon ka pahla qibla Bait-ul-Muqaddas tha, jis ki taraf 14 saal tak munh karke musalmaan namaaz adaa karte rahe bait-ul-muqaddas ko qibla muqarrar karne ka hukm Quran-e-hakeem mein nahin hai. Lekin* **Allah** *Ta'ala farmata hai:*

"Aur humne woh qibla jis par aap ab tak the isiliye muqarrar kiya tha ke dekhen kaun uski pairvi karta hai aur kaun ulte paaon phirta hai." (Al-Baqra:2/143)

Maloom huwa ke Bait-ul-Muqaddas ko qibla muqarrar karne ka hukm **Allah** *ne bazariye wahi-e-Khafi diya. Qura'e-Hakeem ke elaawah doosri wahi ko wahi-e-Khafi (sunnat) bhi kahte hain.*

Sawaal:*kiya sunnat ke baghair Qura'n-e-hakeem ko samjha jaa sakta hai?*

Jawaab: *Sunnat ke baghair Quran-e-Hakeem samajhna mumkin nahin hai.* **Allah** *Ta'la ne eemaan lane ke b'ad sab se ziyadah takeed "Iqaamat-e-Salaah" ki farmayi magar sunnat ke baghair iss hukm par amal bhi mumkin*

nahin. Chand aayaat mulaaheza farmayen:

"Namaazon ki hifaazat karo bilkhusoos Wusta namaaz ki." (Al-Baqra:2/238)

Wusta namaaz se kiya muraad hai? Jab tak namaazon ki kul ta'daad maloom na ho Wusta Namaaz kaise maloom ho sakti hai? Namaazon ki tadaad ka zikr Quran-e-Hakeem mein nahin, maloom huwa ke wahi-e-Khafi ke zariye musalmaanon ko ittelaa di huyi thi. Isi tarah farmaya:

وَاِذَا ضَرَبْتُمْ فِى الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ

"Jab tum safar ko jaao to tum par kuchh gunah nahin ke namaaz ko kam karke padho." (Al-Nisa:4/101)

Iss aayat mein yeh nahin bataaya gaya ke namaaz ko safar mein kitna kam kiya jaaye? Phir namaaz ke kam karne ka tasawwur isi surat mein mumkin hai jab yeh ma'loom ho sake ke poori namaaz kitni hai?

Yeh bhi farmaya:

فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا ۚ فَاِذَآ اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّالَمْ تَكُوْنُوْا تَعْلَمُوْنَ

*"Agar tum ko khauf ho to namaaz paidal ya sawaari par padh lo lekin jab aman ho jaye to usi tareeqah se **Allah** ka zikr karo jis tarah **Allah** ne tumhein sikhaya aur jis ko tum pahle nahin jaante the."(Surah Baqrah:2/239)*

*Iss aayat mein waazeh hai ke namaaz padhne ka koyi khaas tareeqah muqarrar hai jo bahaalat-e-jung maa'f hai. Is tareeqah ki taleem ko **Allah** ne apni taraf mansoob kiya. Namaaz ka tareeqah aur uske auqaat waghaira Quran-e-Majeed mein kahin mazkoor nahin phir **Allah** ne kaise sikhaya? Maloom huwa ke Qura'n-e-Majeed ke elaawah bhi wahi aayi hai. Yeh aayat bhi qaabil-e-ghour hai:*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِىَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ

وَذَرُوا الْبَيْعَ

"Aye eemaan waalo! Jab tum ko juma ke din namaaz ke liye bulaya jaaye to ***Allah*** *ke zikr ki taraf jaldi aayaa karo aur khareed o farokht chhod do."* (Al-Jum'a:62/9)

Aayat se zaahir hai ke jumaa ki namaaz ka ehtemaam baaqi namaazon ke muqable mein khaas darjah rakhta hai. Is namaaz ka waqt kaunsa hai? Bulaane ka tareeqa kiya hai? Uski rak'at kitni hain? Quran-e-Majeed iss silsile mein khamoosh hai aur koyi shakhs aayat-e-Qura'ni ke zariye namaaz ki tafseel nahin jaan sakta jab tak woh Hadees ki taraf rujoo' na kare.

Sawaal:kiya Sahaba-e-kiraam ﷺ bhi Quran-e-Majeed ka mafhoom hadees ke baghair samajhne mein dhoka kha sakte hain?

Jawaab*:Yaqeenan Sahaba-e-kiraam ﷺ bhi Quran-e- mjeed ka mafhoom samajhne mein hadees-e-Rasool ke mohtaaj hain. Qura'n-e-Majeed ki yeh aayat naazil huyi:*

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ

"Aur jo log eemaan laaye aur unhon ne apne eemaan ke andar zulm ki milawat nahin ki, wahi aman paane waale hain aur wahi hidayat yaafta hain." (Al-Ana'am:6/82)

Mazkoorah baala aayat-e-kareema se baaz Sahaba-e-kiraam ﷺ ne chhote gunahon ko zulm samjha. Isliye yeh aayat un logon par giraan guzri. Lihaza arz kiya, Aye ***Allah*** *ke Rasool! (ﷺ) hum mein aisa kaun hai ke jisne eemaan ke saath koyi gunah na kiya ho? To aap (ﷺ) ne farmaya: iss zulm se muraad aam gunah nahi hai balke yahaan zulm se muraad shirk hai. Kiya tum ne Quran-e-hakeem mein luqmaan ka yeh qaul nahin padha? "Shirk zulm-e-azeem hai."* (Bukhari,Muslim)

Sawaal: kiya sunnat Qura'n-e-Majeed ki aayat mein

maujood shart ko khatam kar sakti hai?

Jawaab**: ji haan aur uski misaal safar mein namaaz-e-Qasr hai.**Allah Ta'ala farmata hai:

وَاِذَا ضَرَبْتُمْ فِی الْاَرْضِ فَلَیْسَ عَلَیْکُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوۃِ ۖ اِنْ خِفْتُمْ اَنْ یَّفْتِنَکُمُ الَّذِیْنَ کَفَرُوْا

"Aur jab tum safar par jaao to tum par kuchh gunah nahin ke namaaz ko kuchh kam karke padho bashart yeh ke tum ko khouf ho ke kaafir tum ko eezaa denge."

(Al-Nisa:4/101)

*Aayat baalaa mein namaaz-e-qasr aise safar ke saath mashroot maloom hoti hai jis mein khauf bhi ho isliye baaz Sahaba ﷺ ne Rasoolullah ﷺ se sawaal kiya ke ab to aman ka zamaana hai aur hum phir bhi qasr karte hain to Rasoolullah ﷺ ne farmaya ke iss baat mein koyi harj nahi ke hum haalat-e-aman mein bhi safar mein qasr karen.Yeh tumhaare liye **Allah** Ta'ala ki rea'yat hai pas iss rea'yat ko qubool karo.(Muslim)*

Sawaal:Kiya hadees Qura'n-e-Majeed ki kisi aayat ke aam hukm ko muqayyad kar sakti hai?

***Jawaab**:Ji haan, aur uski misaal Quran-e-hakeem ki yeh aayat hai:*

"Aur chori karne waale mard aur chori karne waali aurat ka haath kaat diya jaye." (Al-Maayidah:5/38)

Iss aayat mein chor ka mutlaqan zikr hai jabke Rasoolullah ﷺ ne farmaya chor ka haath chauthaayi deenar ya usse zayed ki chori par kaata jaye.

(Bukhari,Muslim)

Sawaal:Kiya sunant Quran-e-Kareem ke hukm se kisi cheez ko mustasna kar sakti hai?

***Jawaab**: jee haan, aur uski misaal **Allah** Ta'ala ka yeh hukm hai:*

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ

"Tum par maraa huwa jaanwar, lahu suwar ka gosht aur jis cheez par **Allah** ke elaawah kisi aur ka naam pukara jaye haraam hai." (Al-Mayidah:5/3)

Rasoolullah ﷺ ne farmaya ke hamaare waste do murdaar tiddi aur machhli aur do khoon Kaleji aur tilli Halaal hain. (Baihaqi)

Maloom huwa ke hadees ne machhli aur tiddi ko murdaar aur kaleji aur tilli ko khoon se mustasna qaraar diya. Ek aur misaal par ghaur farmaen:

Allah Ta'ala farmata hai:

قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ ط قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ

"Poochhiye ke jo zeenat (wa aarayish) aur khane (peene) ki paakizah cheezien **Allah** Ta'ala ne apne bandon ke liye paida ki unko kisne haraam kiya hai? kahdo ke yeh cheezen dunya ki zindagi mein eemaan waalon ke liye bhi hain aur qiyamat ke din khaas un hi ke liye hogi."

(Al-A'raaf:8/32)

Rasoolullah (ﷺ) ne farmaya ke resham aur sona meri ummat ke mardon ke liye haraam aur aurton ke liy halaal hain . (Mustadrak Haakim)

Agar Hadees se rahnumaayi na li jaaye to iss aayat se resham aur sone jaisi haraam cheezon ko halaal samajh liya jaata.

Sawaal:Kiya koyi sunnat-e-Sahiha Qura'n Majeed ke khilaaf ho sakti hai?

Jawaab:Muhaddiseen رحمہ اللہ ka usool hai ke jo rivaayat Quran-e-hakeem aur sunnat-e-mutahhara ke ulat ho woh qaul-e-Rasool nahin ho sakti. Imam Bukhari, Muslim aur deegar aemma-e-hadees ne usool-e-hadees ki roo se jin

ahadees-e-mubaraka ko sahih kaha hai yaqeenan woh Qura'n wa sunnat ke mutabiq hain. Sahih Bukhari wa Muslim mein sirf Sahih ahadees darj ki gayi hain isliye unmein koyi aisi rivaayat nahin jo kitab wa sunnat ke khilaaf ho. Jin logon ko

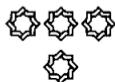
1. Eesa ibn-e-Mariyam عليه السلام ka dobaarah dunya mein aana.
2. Rasoolullah ﷺ par zaati haisiyat se jadu ke chand asraat ho jaana.
3. Dajjal se mut'alliq.
4. Azaab-e-qabr se muta'alliq akhbaar (ahadees) aur in jaisi baatein Quran-e-hakeem ke khilaaf nazar aati hain to yeh dar asl unki kam ilmi aur jihaalat hai. Yeh woh rivayaat hain jinhen tehqeeq ke baad muhaddiseen ne sahih kaha. Yeh Quran-e-hakeem ke khilaaf nahin balke unki khud saakhta sharah-e-Qura'n aur mafhoom kitab ullah ke ulat. Baaz bad naseeb aise bhi hain jo darj zel aayat padhte hain:

قُلْ لَّآ اَجِدُ فِیْ مَآ اُوْحِیَ اِلَیَّ مُحَرَّمًا عَلٰی طَاعِمٍ یَّطْعَمُهٗٓ اِلَّآ اَنْ یَّكُوْنَ مَیْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِیْرٍ فَاِنَّهٗ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَیْرِ اللّٰهِ بِهٖ ۚ فَمَنِ اضْطُرَّ غَیْرَ بَاغٍ وَّلَا عَادٍ فَاِنَّ رَبَّكَ غَفُوْرٌ رَّحِیْمٌ

"Kaho jo ahkaam mujh par naazil huye, main unmein kisi cheez ko khane waale par haraam nahin paata siwaaye murdaar, bahta khoon, suwar ka gosht jo napaak hai ya gunah ki cheez jis par **Allah** ke siwa kisi aur ka naam liy aa gaya ho aur agar koyi majboor ho jaye lekin na to nafarmaani kare aur na had se bahar nikle to tumhara Rabb bakhshne waala maherbaan hai."

(Al-Anaam:6/145)

Aur kahte hain ke kutte aur digar darindo ko,kaw aur digar nochne waale parindon ko haraam qaraar dene waali Ahadees-e-mubaraka iss aayat ke khilaaf hain.

goya jo deen Sahaba-e-kiraam ﷺ ke zariye ummat ko tawaatur ke saath mila, yeh usko chhuda kar logon ko apna muqallid banana chaahte hain. yeh log apni khwaheshaat aur ahwaa ke saath Qura'n-e-hakeem ki tafseer bayaan karte hain balke unke haan sunnat ka mafhoom yeh hai ke jo cheez unki khwahish-e-nafs ke muwafiq ho uski pairwi ki jaaye aur jo un ke ahwaa ke khilaaf ho use tark kiya jaaye ek Sahih hadees mein aise hi logon ka zikr hai jiska mafhoom darj zel hai:

"Yaqeenan ek waqt aayega ke takiye se tek lagaye huye ek aadmi baithha hoga aur mere ahkamaat mein se koyi hukm uske paas aayega ya mere manaa kardah unmein se kisi cheez ka uske saamne zikr hoga to woh kahega, hum ise nahin jaante hum jo **Allah** *ki kitaab mein haraam paate hain use haraam samajhte hain. khabardaar! Main Quran-e-hakeem diya gaya hoon aur uski misl ek aur cheez bhi, khabardaar! Jo* **Allah** *ke Rasool ne haraam farmaya woh* **Allah** *ke haraam ke misl hai." (Tirmezi)*

Maloom huwa ke shariyat -e- islamia se murad Quran wa sunnat hai jisne in mein se sirf ek ko ikhtiyaar kiya aur doosri ko tark kiya. Usne kisi ek ko bhi ikhtiyaar nahin kiya kyun ke donon ek doosre se tamassuk ka hukm deti hain.

Farmaya:

"Jis ne Rasool ki itaat ki usne **Allah** ki itaa'at ki."

(Al-Nisa)

Tafheem-e-Sahaba ؓ ka muqaam

Sawaal:Sahaba-e-Kiraam (ؓ) ki tafheem ki kiya haisiyat hai?

jawaab: *Rasoolullah ﷺ ne Sahaba ؓ ko islam ki taleem di,ya'ni Sahaba ؓ aap ke baraah-e-raast tarbiyat yaafta the.Lehaaza Sahaba ؓ me'yaari musalmaan the. Sahaba-e-Kiraam ؓ se "Aqwaal wa afa'aal-e-Rasool" tabay'een ne akhaz kiye aur muhaddiseen ne unko jama kiya. Yeh tamaam adwaar (zamaane) islam ke urooj ke adwaar hain. Rasoolullah ﷺ ne inhen behtreen zamaana qaraar diya. Salaf-e-Saliheen aur Sahaba ؓ ke tareeq aur tafheem se wahi shakhs inkar karta hain jo Qura'n-e -Majeed ki man maani tafseer karna chaahta hai.*

Allah Ta'la farmata hai:

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا

"Aur jo shakhs seedha raasta ma'loom hone ke baad Rasool ki mukhalifat kare aur mominon ke raste ke siwa aur raaste par chale to jidhar chalta hai hum use udhar hi chalne denge aur (qiyaamat ke din) jahannam mein dakhil karenge aur woh buri jagah hai." (Al-nisa:4/115)

Momineen ke raaste se muraad islam ki woh tabeer wa tafseer hai jis par quroon-e-oola ke musalmaan jama the. Woh manhajj jis mein murdon se isteghaasa , qabr par chilla kashi aur faiz haasil karne ki reet, amar-e-Rasool ke saamne kisi ki raye ki koyi haisiyat ya shariyat ke muqaable mein duniya ke kisi qanoon ke mutabiq faisla

karne ki koyi gunjayish na thi.

Sawaal:Kiya Sahaba ؓ Sunnat-e-Rasool ko bhi wahi ya'ni Allah ki baat samajhte the?

Jawaab*:Ji haan, Sahaba ؓ sunnat ko* ***Allah*** *ki baat samajhte the. Uski misaalen beshumaar hain. Sirf ek mulaheza farmayen:*

Ek aurat Abdullah ibn-e-Masood ke paas aayi aur kahne lagi ke kiya aap kahte hain ke Allah ne godne waali aur godwaane waali par la'nat farmayi hai? Aap ne farmaya haan,woh aurat kahne lagi ke main ne shuroo se aakhir tak Quran-e-Hakeem ki tilawat ki magar iss baat ko kahin nahin paaya. aap ne farmaya agar tune Qura'n padha hota to uss mein zaroor paati. kiya tune yeh aayat nahin padhi:

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا

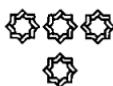
"Aur jo kuchh mera Rasool de use lelo aur jis cheez se manaa karen usse ruk jao."(Al-Hashr:59/7)

Woh kahne lagi haan, tab Abdullah bin Masood ؓ ne farmaya main ne Rasoolullah ﷺ ko yeh la'nat karte huye suna hai. (Bukhari , Muslim).

Yeh bhi waazeh huwa ke musalmaanon par laazim hai ke woh Qura'n wa sunnat mein tafreeq na karen. In donon par amal farz hai aur shariyat-e-islamia ki buniyaad in donon par hai.

Rasool ullah ﷺ ne farmaya:

"Main tum mein do baaten chhod kar jaa raha hoon. kitabullah aur meri sunnat, jab tak tum inhen mazbooti se thaame rakhoge gumrah na hoge. (Muatta imaam Malik, Mustadrak Hakim)

Sawaal:Rasoolullah ﷺ ne sunnat ki hifazat ke silsile mein kiya iqdaam kiye?

***Jawaab**:Rasoolullah ﷺ ne sunnat ki hifazat ke silsile mein khusoosi tawajjoh di jab bhi koyi masala bayaan farmate to us ko teen martabaa dohraate yahan tak ke woh masala samajh mein aajata. (Bukhari)*

Ek dafa' Bani Abdul qais ka wafd Aap ﷺ ke paas aaya aur aap ne unhen umoor-e-deen ki taleem dene ke baad farmaya isko yaad kaaro, aur apne peechey aane waalon ko iski khabar do. (Bukhari) Yaqeenan peechhe jaane waalon se muraad aane waali naslein bhi hain."

Rasoolullah ﷺ Sahaba -e- Kiraam ؓ ko tashahhud yun sikhaate jaise Qura'n ki surat." (Muslim)

9 Hijri mein Madina mein bahut se ofood aaye. Malik bin Huweris ne bhi 9 hijri mein Madina mein qiyaam karke aap ki amali zindagi ka mushaheda kiya aur zaroori taleem haasil karli, aap ne unse farmaya "Namaaz aise padhna jaise mujhe padhte dekhte ho." (Sahih Bukhari)

Hajjatul Wida' mein Mina ke muqaam par aap ne khutba diya. Saamayeen ki ta'daad Sawa lakh ke lag bhag thi. Khutba ke ikhtetaam par aap ne farmaya "Hazir ko chahiye ke gha,ib ko meri baatein pahunchaade isliye ke shaayad tum kisi aise shakhs ko bayaan kar sako jo tum se ziyadah isko mahfooz kar sake. (Bukhari) yeh peshain goyi harf ba harf poori huyi. Muhaddiseen ne Sahaba-e-Kiraam ؓ ki bayaan kardah Ahadees ko bilkul mahfooz kar liya.

Hifazat-e-Hadees

Sawaal:*Kiya Rasoolullah ﷺ ne Ahadees ki kitabat bhi karwaayi?*

Jawaab:*Rasoolullah ﷺ ne mukhtalif mawaaqe par Ahadees likhwaayi. Chand hawale mulaheza hon.*

1.Abdullah bin Umar ؓ farmate hain ke Rasoolullah ﷺ ne Kitab us Sadqah tahreer karwaayi. Imam Muhammad Bin Muslim farmate hain. Aap ki yeh kitaab Umar ؓ ke khaandaan ke paas thi aur mujhe Umar ؓ ke pote Salim ne yeh kitab padhayi aur main ne usko poori tarah mahfooz karliya. Khalifa Umar bin Abdul Azeez ne iss kitab ko Umar ؓ ke poton Salim aur Abdullah se lekar likhwaaya. (Abu Dawood)

2.Abu Rashid Al Hazni farmate hain ke Abdullah bin Amr bin A'as ne mere saamne ek kitab rakkhi aur farmaya yeh woh kitab hai jo Rasoolullah ﷺ ne likhwa kar mujhe di thi. (Tirmezi)

3.Moosa Bin Talha kahte hain ke hamaare paas woh kitab hai jo Mua'az ke liye Rasoolullah ﷺ ne likhwaayi thi. (Daroqutni). Khalifa Abdul Azeez ne iss kitab ko mangwaaya aur usko suna (Musannif Ibn-e-Abi Shaiba)

4.Jab Rasoolullah ﷺ ne Amr bin Hazam ko yaman ka aamil bana kar bheja to ahle yaman ke liye ek kitaab bhi likhwaayi jis mein faraayez wa sunnat aur diyat ke masayel tehreer thi. Imam zohri farmate hain ke main ne us kitab ko padha. Yeh kitab Abu Bakr bin Hazm ke paas thi. Sayeed bin Musayyib ne bhi iss kitab ko padha. (Nasai)

Sawaal:*Kiya Sahaba ؓ ne bhi Ahadees likkhi?*

Jawaab:*jee haan, khud Rasoolullah ﷺ ne Sahaba ko*

Ahadees likhwaayi aap ne Abdullah bin Amr bin A'as se farmaya:

"Ahadees likha kar. Qasam uss zaat ki jiske haath mein meri jaan hai iss munh se haq ke siwa baat nahin niklti."

(Abu Dawood)

Anas ﷺ farmate hain ke Abu Bakr ﷺ ne jab unko yaman ka haakim bana kar bheja to zakaat ke farayez likh kar diye. (Bukhari) Hammaad bin Salmah kahte hain ke main ne yeh kitab Anas ﷺ ke pote Sumaama se haasil kie. (Nasai)

Khaleefa-e-saani Umar ﷺ ne bhi zakaat ke muta'alliq ek kitab tehreer farmayi thi. Imam Malik رحمہ اللہ farmate hain ke main ne Umar ﷺ ki kitab padhi. (Muatta Imam malik)

Ali ﷺ farmate hain:"Hamaare paas koyi cheez nahin siwaye kitabullah ke aur uss saheefe ke jis mein Rasoolullah (s.a.w) ki Ahadees hain." (Bukhari , Muslim).

Abu Huraira ﷺ farmate hain ke Sahaba-ekiraam ﷺ mein se koyi shakhs mujh se ziyaadah Nabi ﷺ ki Ahadees bayaan nahin karta siwaye Abdullah bin Umar ﷺ ke, isliye ke woh likha karte the aur main likhta nahi tha.

(Bukhari)

Abdullah bin Umr ﷺ ki yeh kitab unki aulaad mein muntaqil hoti rahi aur unke pad pote Amr bin Shoaib رحمہ اللہ se Muhaddiseen رحمہ اللہ ne akhz karke hamesha ke liye mohfooz karliya. Aise waqiyaat Sahaba ﷺ se marwi hain jin se sabit hota hai ke woh Ahadees ko likha karte the.

Sawaal: Kiya 250 saal tak Ahadees tahreer mein nahin aayi?

***Jawaab**:Yeh sirf munkireen-e-Hadees ka propaiganda hai.Khulfaa-e-rashideen aur Sahaba ne Ahadees ki hifaazat ka khaas ehtemaam kiya. Phir taabay'een ke daur mein kayi kutub likhi gayi. Muatta Imam Malik ab bhi maujood hain, jo sirf 100 saal baad likhi gayi. Unki*

Abdullah bin Umar ؓ ki rivaayat mein sirf Imam Naaf'e raavi hain. Anas ؓ ki rivaayat mein imaam Zohri raavi hain. gharz Muatta mein sainkron sanaden aisi hain jin mein Sahaba aur Imam Malik ke darmiyaan ek ya do raavi hain aur woh zabardast Imam hain. Imam Bukhari se pahle ki kutub Sahifa-e- Hammaam, Sahifa -e-Saadiqa, Musnad-e-Ahmed, Musnad-e-Humaidi, Muatta Malik, Musannaf Ibn-e-Abi Shaiba, Musannaf Abdur Razzaq, Muatta Muhammad, Musnad-e-Shafayi, aaj bhi maujood hain.digar aimma ne bhi dars wa tadrees ka aisa ehtemaam kiya huwa tha ke koyi kazzaab Hadees gadh kar Ahaadees-e-Sahiha mein shaamil na kar saka.

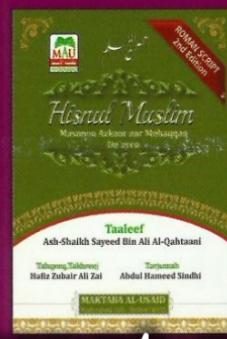
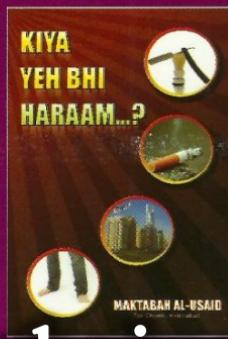
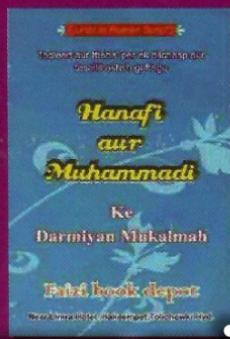
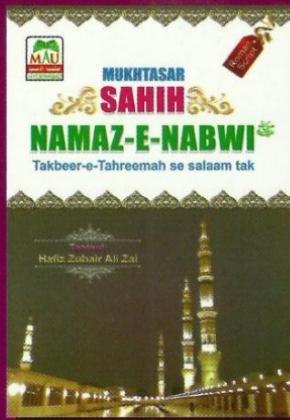
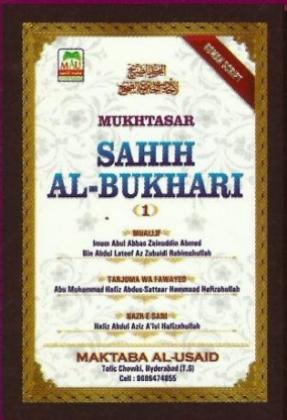
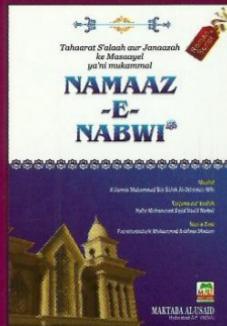
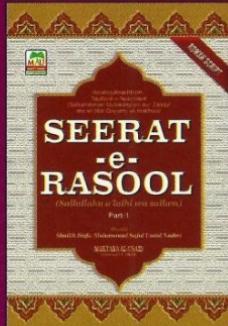
Sawaal:Agar Ahadees ki itni hifazat huyi hai to Imam Bukhari ne chhe(6) lakh ahadees mein se sirf 7,275 Ahadees ka intekhaab kyun kiya aur baaqi ko raddi ki tokri mein kyun phenka?

***Jawaab**:Pahle to chhe lakh Ahaadees ki haqeeqat samajhiye.Muhaddiseen ki istelaah mein har sanad ko Hadees kaha jaata hai. Maslan Rasoolullah ﷺ ne ek baat farmayi jo paanch Sahaba ne suni. Har Sahabi ne apne 5,5 shagirdon ko woh baat sunayi iss tarah taabayeen tak uski 25 asnaad ban gayi. Ab agar har taabaayi raavi apne 10,10 shaagirdon ko rivaayat bayaan kare to iss tarah uss hadees ki 250 asnaad ban gayi. Muhaddiseen ki istelaah mein yeh 250 Ahaadees kahlaati hain. isliye Imam Bukhari farmate hain:*

"Mujhe ek lakh Ahaadees yad hain" (Muqaddamah Ibn-e-Sallah)

Iss baat ka matlab hai ek lakh sahih asnaad yaad hain. Un ek lakh mein se 7,275 asnaad Sahih Bukhari mein darj karli. Aur yeh bhi durust hai ke baaz raaviyon ne deen-e-islam mein gumrah kun aqayed daakhil karne ke liye Hadees ka sahara liya. Isiliye zayeef aur man ghadat

rivaayaat ki kasrat hai. Magar Muhaddiseen ne aise usool muqarrar kiye ke koyi man-ghadat rivaayat Hadees sahih ka darjah na pa saki. Imam Bukhari aur Imam Muslim ne sirf Ahaadees-e-Sahiha jama karke deen par chalne waalon ke liye mazeed asaani kardi.

Sawaal: kiya Bukhari Quran ki tarah La raib kitab hai?

Jawaab:*Yaqeenan Bukhari aur digar kutub-e-Ahaadees mein maujood Ahaadees-e-Sahiha ka woh hissa jo shar'ai ahkaam par mushtamil hai munazzal minallah hai jis par quroon-e-oula ke musalmaan jama hain aur jise ummat se talqi bilqubool (qubooliyat-e-aam) haasil hai, magar Sahih Bukhari mein Imam* رحمہ اللہ *ne abwaab qaayem kiye. Abwaab mein mukhtalif aimma ke aqwaal darj kiye, phir asnaad-e-Ahadees ka aadha hissa hain jo munazzal minallah nahin. Sahaba-e-kiraam* رضی اللہ عنہم *ke aqwaal aur waqeaat bhi kutub-e-ahaadees mein maujood hain. Aap* ﷺ *ke tareekhi waqeaat, hijrat aur ghazwaat ke ba'z waqeaat bhi munazzal minallah nahin. Haan ahaadees ka ek hissa aisa zaroor hai jo munazzal minallah hai aur Quran-e-Majeed ki tashreeh ke liye woh itna zarori hai ke uske baghair Qura'n-e-Hakeem ko samajha hi nahin jaa sakta. Jo log iss wahi ka inkaar karte hain woh dar asl Qura'n-e-Hakeem ki manmaani aur gumraah kun tafseer karna chahte hain.*

Allah *Ta'ala hamen tauheed wa sunnat ki samajh ata farmae aur shirk wa bid'at se bachne ki taufeeq de.*

Aameen